

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

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Convention Board Department

R. B. GUNTER, Cor. Sec.

The hand that rocks the world rules the cradle.

Two things we have recently been reminded of: One is that the State School is not devoid of Christian influence; the other is that the Christian influence; the other is that the Christian Schools are not perfect. Our duty then is two-fold, for we need the two schools.

THE PRAGMATIC TEST

Those who contend that doctrines are not needed and that creeds are out of date know not what nonsense they are talking. Some days ago a man complained that concrete fence posts were giving way. He was asked if there were any reinforcing rods in them. He said there were none. No wonder the post gave way.

Religion which is destitute of doctrinal reinforcement is like these posts; it crumbles under pressure. But we do not want all of it to be reinforcement. We do not want the body to be a skeleton. We do not want the cloth to be all warp. When the warp shows too much the cloth is undesirable. When all the bones in the body begin to be prominent, the doctors advise the eating of milk and raw eggs.

But the best test of religion; the one which will influence the world, is not the warp test, but the filling. It is not the doctrinal test, not the creed test, but the working test. The right kind of doctrines will produce the right kind of works. When the church comes to a realization of the fact that the world is going to believe on Christ because of the works of the church, then many will arouse themselves.

Last Sunday afternoon the writer was in a country church with a group of B. Y. P. U. workers from Water Valley. These young people organized a B. Y. P. U. in this country church with 22 charter members.

This is to our way of thinking, the spirit of missions. It is the church in action. It is the church salting the earth. It is the church lighting the world. This spirit should send Sunday Schools out into churches which have no Sunday Schools to organize new ones; B. Y. P. U.'s to organize new unions; and the church should preach and teach through its membership in churches which have no pastors; it should enlist the unenlisted for ten miles around.

There will be many beneficial results. The churches to which these workers go will be revived; the workers themselves will be revived and will receive a spiritual uplift; the social life will be enriched; the lines of prejudice will be obliterated and the commercial life will be indirectly quickened. This will be the pragmatic test of the life of the church. Enter into it and know the joys of your salvation.

EMPHASIS UPON THE KNOWN

If some people would talk less about what they don't know and more about what they do know, other people would be bothered less about what they don't know, and hear very little about what they do know.

Some sermons are largely filled with questions concerning doubtful things. Some Sunday School helps are given to discussions about debatable points. About all they tell you is what a number of other people who knew nothing about it said about it. When they get thru telling what others do not know they are thru, for they know nothing and leave you knowing nothing if you are dependent upon what they have said for it. They seem to feel that they have been trailing where others have been trailing and where nothing has been.

The tendency is to magnify the doubtful points, to stress the unimportant, to arouse doubts in the reader's and the hearer's mind. If you know nothing, keep silent or ask questions. There is so much truth—just plenty of it. If you can not remember all of it, or even enough to make a long sermon, why just shorten it. It will suit the people better these hot days. If it is truth they will come back to hear you again—the lovers of truth will. Put aside your vain imaginations and your empty speculations. What the higher critic and those who magnify doubts want is to turn your attention from the known truth.

BROTHER BYRD'S SEPTEMBER AND OCTOBER WORK

There will be held from the 6th of September until the 23rd of October, sixty eight associations. You can see that it will be impossible for the Corresponding Secretary while keeping up with the office work to visit all of them. He has therefore asked Brother Byrd and Dr. Lipsey to assist him in order that all associations may be reached. They have kindly consented to do so. Brother Byrd's time during September and October will be taken up. Please be patient with him and let him be free from Sunday School obligations until the associations are over. Brother Sweany will be available for Sunday School work.

Pastors will please report the results of their meetings on the report cards furnished for that purpose.

This association has been meeting on Wednesday before this time but was changed last year to above date.

We have received a copy of the minutes of the recent meeting of the Southern Baptist Convention. It is a book of about 700 pages.

A Correction. Last week by mistake it was said that the Baptist Record could be had in clubs of ten for \$10. It should have been \$15, of course.

Miss Robertson, congresswoman from Oklahoma, stirred up a wasp nest among the League of Women Voters by asserting that there was no woman qualified to be a member of the disarmament conference, as is required a knowledge of international law and a few other

things. Members of the Women's League visited President Harding, but were too modest to mention names of suitable women. President Harding's reply like the Delphic oracle, could be interpreted to suit the hearer or the occasion.

Anyone desiring a copy of the late Southern Baptist convention Annual will please send ten cents postage to R. B. Gunter, Cor. Sec., Jackson Miss.

The Bay Springs Association will meet Saturday before the fourth Sunday in September with the New Home Church, about five miles west of Stringer.

When you get somebody else to read the Baptist Record you have added to the number of intelligent workers and happy Christians. Have you fulfilled your responsibility in this matter.

The postmaster at Minneapolis installed a phonograph for use while the clerks were working at night. He says went home less tired, less worried and with a more efficient night's work done.

Brother Estus Rushing is pastor of two good half time churches in Virginia. Postoffice, Elliston. He recently had 26 additions to one of them during a meeting. He keeps up with the work in Mississippi through the Record.

Pastor B. C. Cook of Pascagoula and his wife celebrated their twenty fifth marriage anniversary the 8th of August. The ceremony was in the church, followed by a church reception. They were presented with a silver offering by the congregation. Many happy returns.

Brother M. E. Chapman reports a great meeting at Everet in Simpson County, in which he was assisted by J. W. Steen with great power. The church was greatly revived, eight baptized and three received by letter. At Dry Creek Brother Chapman assisted T. W. Bishop. The Lord was present in power, fifteen being added to the church, seven of them by baptism.

The Seminary in Louisville has purchased 34 acres of the edge of Cherokee Park as the site for its new buildings which will soon be started. This seems a very desirable conclusion of a matter which has been in the balances for several years, and will call for the extra million which the Seminary has been promised conditionally from the campaign.

Attention is called to the article in this issue by Dr. B. D. Gray. The Home Board, we rejoice to see is not discouraged by its large debt but with proper faith in God and the brethren is laying out large plans for its work and employing the most capable men and women as its workers. We believe this will meet the hearty approval of the brotherhood and enlist the most cordial support.

Some people in high places are now announcing in loud voices that they are not in favor of disarmament unless it is general. We do not know anybody that is or ever has been. All the resolutions passed by various bodies and work done favoring a conference on disarmament, had that very thing in view. If we were to disarm independently of other nations there would have been no use for a conference on the subject.

CLARKE COLLEGE

I notice in the current number of the Baptist Record that Clarke College is scheduled to open September 6th. This is a mistake. We are to open September 13th.

The prospects for a good opening are better than they have ever been since I have been connected with the College. We have more deposits and more prospects than we had this time last year and considerably more than year before last. The friends of Clarke College can work for us now with better spirits than ever before. But there was never a time when the co-operation of all our friends would do us more good than right now. By all of us doing our "levellest" we have prospects for the best opening Clarke College ever had.

We are better prepared to do a better grade of work than we have ever been. The strength of our faculty and the quality of the advantages we will offer will compare favorably with any other institution in the state. Our friends can recommend us without any hesitation.

We would call special attention to our superior advantages in music, expression, commercial, science, and education.

We feel it is our function to serve the denomination and we are depending on the brotherhood to help us enlarge our student body.—John F. Carter.

ABOUT CHURCH MUSIC

What is the reason we find so little pleasure in the music we hear at church? Mainly because we cannot understand the words. Why don't we understand the words? Because teachers don't teach the pupils to enunciate. Why do the teachers fail to teach this? Simply because they do not do it themselves. Why do they not do it? Because they cannot. They do not understand how to use the voice so this will be possible. Why do hotels, restaurants, dance halls, drug stores and picture houses employ the best musicians to be had? Because it pays. Nothing is more enjoyable to both young and old than good music. What kind of a sermon would you get from a minister who worked at something else and gave one hour a week often less to thought and preparation of his Sunday work? That is the program given to music in the church. No wonder those who should be in the pew stay at home and no wonder those who go to church either feel like gnashing their teeth, or find no real pleasure in the music.

Music properly handled in the church would mean a revival in the church. In years that have gone, young people found their recreation in music, now the swimming pool, automobile and picture house reap the time and we must depend on mechanical instruments for music. Parents do not encourage children to study. Former U. S. Commissioner of Education Claxton said recently "after reading writing and element ary mathematics, music is the most important and practical subject taught in the schools."

Young men are easily influenced by music, and enjoy singing more than other pastimes, but they need a capable director to help them.

The church is beginning to realize this and many churches guarantee the salary of a competent teacher, using the church parlor as a studio.

The older people should have a night set apart for study and hymn practice. This can be a means of making the church of great practical benefit socially, religiously and educationally.

Frequently ministers attempt to sing and lead song without any study of the subject. This drives the more cultured people away, for nothing is more nerve racking than to have to submit to such an act, or exhibition of ignorance. This is plain talk, but true.

To improve character and church music is a step beginning with parents in childhood. Folks are only children grown tall.

Prof. Wallace of Clinton, a scholar, and man

whose observations are worthy of consideration recently said "I consider music the greatest means by which children can be held at home." But he meant music.

Let's put more common sense into church music, and have something really good or else do away with a choir entirely, and have only congregational singing.

REBEKAH ELLISON JOHNSTON

FROM THE SOUTHERN BAPTIST ASSEMBLY GROUNDS, RIDGECREST, N. C. AUG. 8-21.

The Ridgcrest School of Theology closed its first session last Friday night when certificates of successful examinations were announced for twenty-five individuals. These were from eight states. Some of them were young ministers while others were in training for the ministry, while some, both men and women, were fitting themselves for service as missionaries or active Christian workers. The awards were made by Dr. Carver of the S. B. Theological Seminary, who with Dr. Conners of the S. W. Baptist Theological Seminary, Dr. Denham of the Baptist Bible Institute of New Orleans and Dr. Livingston Mays comprise the faculty. This school of Theology was in session for eight weeks and hopes were expressed that its session will be longer next year. The significance of this place, "The Assembly Grounds of Southern Baptists," as an asset of great value to our denomination has been impressed forcibly in address delivered by Dr. Bateman (formerly of Meridian but now of Asheville) and by Dr. McGoethlin of Furman University. The former referred to it as possibly filling the need as a great clearing-house for expression of our distinctive beliefs. The vigorous fight made by the Baptist Record and our other State papers on Modern Theology is heartily endorsed hereabouts. And generally the present needs of church and society for purity of life individually and collectively are pressed on our attention.

A month spent in this high pure atmosphere with Ridgcrest surroundings is stimulating and invigorating physically, intellectually and spiritually. Just today we are enjoying Dr. A. C. Dixon and yesterday we had Dr. Straton of New York. We have had some 3000 visitors here this summer, a glorious company of summer Baptists, with a few others, genial sociable, cultured and refined crowd.—I should not fail to speak of Dr. Geo. Truett, the outstanding figure among preachers. His presence drew a vast crowd the early part of the season; so great was it that the Southern Railway ran three extra trains during his sojourn. Bro. Zeno Wall is enjoying fully his vacation here.

—J. C. Robert.

INTERESTING ITEMS IN HOPITAL CHARITY

We wish our Baptists could know more of what goes on in our Baptist Hospitals in bringing relief and healing to those who have not the where-with to pay.

A year and a half ago a village church in East Tennessee became interested in the case of a young woman, one of their members, who was seriously diseased with a tubercular knee. On inquiry it was found that the Baptist Memorial Hospital would gladly admit her and have her case cared for free of charge.

She was with us for nearly 11 months. Her church sent to the hospital and did not forget her incidental needs while here. They helped provide a brace when it was needed. The hospital invested \$1085.00 in the case; the splendid bone surgeon gave his faithful and skilled service entirely free. The young woman made a good patient, though she suffered much and long.

All who invested in the case have been well repaid, for after 11 months the young woman went out of the hospital cured, though still on crutches and wearing a brace.

A few weeks ago she came as a visitor, without crutch or cane. She is now at work in our

city and earning a living for she is without kindred nearer than uncles and aunts.

Some two years ago, Mrs. A. A. Weeks, Earle, Arkansas, got her Juniors to donate a rolling chair to our charity wards. On a recent visit she and brother Weeks were curious to see what that chair was doing in its appointed task of rolling convalescent sick folks around. She found the chair for it was properly labelled, occupied just then by a little girl with feet in casts on account of some bone trouble. She could thus roll out on the lawn and around the buildings. Pastor and Mrs. Weeks were so pleased that she said she might ask the Juniors for another chair.

When the nurse in charge was told of the incident she said that would be a fine idea for more such chairs were needed. We have many crippled children in the wards who must stay a long time; a rolling chair is a great comfort and joy—M. D. Jeffries.

THE MISSISSIPPI BAPTIST ORPHANAGE.

My father contracted pneumonia in the Confederate army, was brought home and died leaving me head of the family when I was fifteen years old. I had three sisters and one brother younger than myself to provide for besides my mother. The two youngest sisters died at the ages of six and sixteen years, and mother when I was twenty-two years old.

About this time I became interested in the Confederate Orphans home at Lauderdale. The Orphans have always appealed to me, more strongly perhaps on account of my own experience when young. The two Orphanages at Jackson, Miss., are grand institutions, one supported by the Baptist and one by the Methodist denominations. I read the Orphanage Gem of the Baptist and the Methodist paper "The Home," with great deal of interest and pleasure. An article in the last issue of the August Gem, "The Nursery" deserves special mention. The description given by Miss Bertha Parker gives an accurate and beautiful description of the buildings and contents that would do credit to an experienced writer. If you have not read this issue of the Gem, get a copy and read it.

The Gem should be taken by every Baptist family and the subscription is only 25 cents per year.

It will soon be time to begin making Ribbon Cane syrup and do not forget these hundred and fifty orphans. Sunday school superintendent should have one Sunday in each month as Orphans day and give the offering to the Orphanage.

I wish the street cars and automobile owners of Jackson would agree on some hour and the Baptist State Convention would give one hour to visit the Orphanage, and especially with that Bro. A. E. Jennings would attend and see Jennings Hall as it is now.

W. H. Patton, Shubuta, Miss.

NEW SEMINARY SITE.

We have purchased thirty-four acres of the most beautiful grounds anywhere near Louisville at a cost of \$60,000.00. The ground is in close proximity to one of the largest and most beautiful parks in the city of Louisville. It is about a mile nearer to the city than the site which was first purchased. The purchase was authorized by the Board of Trustees at a special meeting held here in January, about eighteen months ago.

The reason for abandoning the first location has been developments since its purchase a number of years ago. We expected a trolley line to be built near it, but our local traction company has been in dire financial straits, and there is no prospect that this will be done any time in the near future. We of course expect to sell the old site and thus raise the greater part of the money necessary to pay for the new location. Real estate agents think we can realize more for it than it cost us, and in this case the new location will add little to the financial obligations of the Seminary, and it is much more desirable from every standpoint.

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CONQUERING IN CRISES

By

L. R. Scarborough, Chairman

Baptist Conservation Commission.

The Bible is full of the description of heroes. Divine inspiration seems to delight in giving the history of how God's people met and overcome the difficulties set up by sin. Noah faced a world calamity and conquered for himself and family in succeeding generations.

Abraham started and ended his great missionary career with difficulties and everywhere faced them in the strength of God. So it was with Isaac and Jacob. Moses' wonderful career was made up of hardships and difficulties and boatless seas, barren deserts, multiplied armies of enemies, starvation and famine seemed not to have deterred him from his main objective in doing the will and work of God.

Daniel, the Hebrew children, Elijah, Elisha, Samuel, David and a host of Old Testament heroes faced and met and conquered through the power of God innumerable difficulties.

When we come to the New Testament workers, we find all sorts of barriers, deprivations, hardships and difficult situations that the heroes of Christ's cause faced and conquered. The fact is that progress everywhere for Christ's cause has been barred and blocked by hardships and difficulties. It has never been on flowery beds of ease or downy pillows and feather beds of comfort that God's Kingdom has progressed. It has always taken heroes who were willing to go to jail or across seas or climb mountains or starve or sacrifice or pay the price of victory in some other way. The Lion's Den, the Fiery Furnace, the prisons of persecution and the perils of all sorts of difficulties through all the centuries have made the heroes in Christ's conquering army.

I remind the reader of these facts to point a pungent, present lesson. I think I have never known a more serious, economic financial situation than the whole country faces now, especially the south. Letters from Mexico to Maryland and Missouri to Florida indicate the dreadful economic situation.

I am thinking of the Seventy-five Million Campaign pledges and their payment. In view of this depressed economic situation, what will we do for the various causes of our Master in the immediate future. The churches are not sending in the payments on their pledges. Everywhere there is a cry of "no money." They say we can neither sell what we make or borrow money from the banks.

This situation creates a great menace to the cause dear to our hearts. What will be the solution? What are we to do? The answer is found in two directions. The leaders of the cause of Christ can whimper and whine and surrender and say, "nothing can be done but wait and suffer." This is the conclusion of the pessimist and will only bring further disaster. The other course we can take for the solution of this problem is to do what Daniel did when he got in the Den of Lions and what the Hebrew children did when in the Fiery Furnace and what Elisha did at Dothan, when surrendered by the army of the enemy. We can trust God, face our difficulty with the heart of a lion, adopt the sacrificial spirit and refuse to be whipped.

The Southern Baptists need now as never before, adventurous courage and a willingness to die if need be for the cause of Jesus Christ. There is no time and no room for the pessimist preacher or the whimpering layman. We now need heroes if we are to win in the Fall cash round-up. We will need a Daniel in every pulpit and a hero and a heroine in every pew. The bold, adventurous, courageous attack on the very heart of our difficulties alone will bring us through and save our causes. We must have millions by December the 1st or an unspeakable calamity will fall upon all of our causes, Missionary and Benevolent.

Let us urge our people and especially upon our leaders a conquering spirit. Let's remember that it could be worse. It is far worse with many people in the world to-day. Let us remember that Christ's

cause is won by the Gethsemanes' and the Calvaries. Let us remember that whimpering and complaining and whining will never get us anywhere. Let us remember that the sacrificial spirit, the heroic conquering spirit will carry us over the top of every difficulty. Every man must be a hero and every woman a heroine and let us remember that Southern Baptists and Jesus Christ expect every man and woman to do his and her best.

Let us take Jeremiah 33:3 "Call unto me and I will answer thee and will show thee great things and difficult which thou knowest not," and Philipians 4:19, "My God shall supply every need of yours according to his riches in glory in Christ Jesus, and pin these conquering promises to our shield of faith and take the sword of the spirit and go forth to conquer.

We must create the most triumphant atmosphere in our churches this fall or the spirit of our people will be broken and our whole forward movement will be imperiled. Let's stand for the highest and act like heroes.

A good brother writes us to "settle" the question by telling why Saul was called Paul. We don't know. A good deal of time in Sunday School can be wasted on such questions that might be profitably spent studying the truth. It seems to us probable that it was easier for the Greek speaking people to say Paul than Saul, and they were familiar with the word Paul, while Saul was strange to them. He was the apostle to the gentiles and the gentiles seemed to have given him a name to suit them. The change was convenient and noted at the time when Sergius Paulus the Proconsul was converted under the preaching of Saul.

THE SCIENCE OF THE BAPTIST POSITION

By Dr. William M. Vines

The period of the world's history in which we live has been called the "Age of Science". Science is the most conspicuous word in the realm of knowledge today. A distinguished professor from one of our great universities recently in a speech before the Kiwanis Club of one of our great Southern cities declared that "Science was the hope of our nation." He was speaking of physical science. This, of course, is an exaggerated emphasis, nevertheless the importance of science is evident. The great word in the sphere of religion (and by the word religion I mean the Christian religion in its ecclesiastical aspects), is the term Baptist. This statement will be challenged at once, but the facts are in hand to prove it.

(1). Democracy is the greatest word in the vocabulary of the modern political world. The outstanding result of the great war is the triumph of democracy over autocracy. "Jesus Christ was the first Democrat," said James Russell Lowell.

The war has demonstrated as never before the worth and power of the common man of every race. The world today, except for a comparatively few reactionary and communistic autocracies, is democratic.

Lord Bryce in his great book on "Modern Democracies" is very optimistic as to the outlook for the complete triumph of democracy in the whole world. He declares that the public conscience is more sensitive and that higher ideals in politics are everywhere evident. Dr. Mullins in his story of the King of Sweden says that at a meeting of business men in which the king of Sweden was asked to speak this monarch said facetiously, "Business is bad. You business men are complaining of bad business, but the 'king' business is in the worst condition of any business with which I am acquainted."

(2). The greatest men of the earth are Baptists. This is no accident. It is the evolution of the democratic idea and is the inevitable outcome of the march of democratic principles. In the United States President Harding is a loyal and earnest member of a Baptist Church. Secretary Hughes is one of the leading laymen of our denomination. His fine character and splendid

record mark him as one of the cleanest and greatest leaders among the great statesmen of the world. In England Dr. John Clifford is the outstanding minister among non-conformists and the greatest leader among the clergy in moral reform and in civic righteousness. The King of England has conferred on Dr. John Clifford the Order of Companion of Honour, which is a coveted distinction, because it is given only for merit and valuable public service. There are only twenty-eight Companions of Honour in all the British empire. Last but not least, Lloyd George by reason of his position as Premier of England and by virtue of his remarkable achievements and exalted character and superior ability, is the greatest statesman in modern civilization. Two incidents in the career of this eminent Baptist will here be noted. The children of the village school (which was connected with the Established Church of England) on each Ash Wednesday had to march from the school to the church and were there made to give the responses to the Church Catechism and recite the Apostles' Creed. That sturdy non-conformist, Richard Lloyd, denied the right of the Church of England to force children, many of them belonging to non-Conformist parents, to go to the church to subscribe to the Church's doctrine. Lloyd George carefully digested his uncle's protest and went away and organized a revolt among the children. The next time they went to the church they refused to make the responses. Lloyd as the ringleader was punished, but the rebellion he organized stopped the practice of forcing Church dogmas into the mouths of children in that school.

This is but an illustration of the career of this great Christian statesman all through the years of his phenomenal history. Three years ago Mr. George Coleman, one of the leading laymen among American Baptists, asked Lloyd George "what message he would send to American Baptists?" Immediately he turned and said "Tell them that it is Baptist principles we are fighting for in this great struggle. All that Baptists count dear is at stake in this struggle."

As an example of his gift of repartee it is related that some time ago in an outburst of eloquence and enthusiastic appeal in behalf of the democratic idea, Lloyd George said, "I believe in home rule for Canada, home rule for Australia, home rule for Wales." Just then he was interrupted by a wag in the audience who said, "Yes home rule for hell." Quick as a flash his response was, "That's right; let every man stand up for his own country." Surely the march and triumph of the principles of democracy and the enthronement of representatives of our denomination in the highest places in the political world prove our contention that the word "Baptist" is the greatest word in the vocabulary of the Christian Church at this hour.

My theme is "The Science of the Baptist Position."

1. It is Psychological. There is no greater name in psychology than that of William James. He says: "Will you or won't you have it so?" is the most probable question we are ever asked. We answer by consents or nonconsents. What wonder if the effort demanded by them be the measure of our worth as men? What wonder if the amount we accord of it be the one strictly undervalued and original contribution which we make to the world."

"The most stupendous thought," says Bancroft, "that ever was conceived by man; such as had never been dared by Socrates or the Academy, by Aristotle or the Stoics, took possession of Descartes in his meditations on a November night on the banks of the Danube. His mind separated itself from everything else besides, and in the consciousness of its own freedom, stood over against tradition, all received opinion, all knowledge, all existence, except itself, thus asserting the principle of individuality as the keynote of all coming philosophy and political institutions. Nothing was to be received as

(Continued on Page Six.)

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EDITORIAL.

GRACE AND TRUTH

We do well to take the word of the Lord literally and at its face value. Its meaning cannot be understood nor its benefits received in any other way. To read it as if it were beautiful rhetoric or idealistic philosophy is to rob of its glory and to rob the soul of all its benefits. So when John says of Jesus that he was "full of grace and truth," we are to understand that the Son of God, here in the first chapter of John spoken of as "The Word" is in every part of his being, in every cell of his soul, every act and word charged with grace and truth to the limit of his divine capacity.

The Word is the Revealer in the Godhead, and for this he became flesh and dwelt among us. John cannot speak of this revelation without breaking forth into the exclamation: And we beheld his glory, the glory of the only begotten of the Father. And then he finishes what he started to say: "He dwelt among us full of grace and truth." John's whole conception of him as he looks back to the earthly ministry of Jesus is of one whose whole being radiated grace and truth. And in a succeeding verse he says "Of his fulness we all received and grace upon grace," that is successive and enlarging and overwhelming waves of grace. And then he adds "For the law was given through Moses, but grace and truth came into being through Jesus Christ." He is not merely the medium of its communication, as Moses was of the law, but its source and origin, as Moses was not. We have not apprehended Christ until we have found him, as John did, full of grace and truth.

But the purpose of this article is to call attention to the fact that grace and truth are linked together in the Bible and are inseparable. You cannot have one without the other. Grace is the unmerited favor of God bestowed upon man to produce in him spiritual results. Truth is the revelation of God to man in such way as to save and sanctify him. Grace is the disposition and purpose of God to bless and save men. Truth is the medium and instrument through which his grace is communicated. And let it be said with emphasis that Grace is not communicated in any other way. Ignorance is not a means of Grace but a block to it. You cannot grow in grace unless you grow in knowledge. "I have known our Lord and Savior Jesus Christ." In his first Epistle he says, "His divine power hath granted unto us all things that belong to life and Godliness through the knowledge of Him who hath called us." He also says, "The ignorant and unsteadfast wrest the Scriptures to their own destruction." Paul prays that the Philippians love may abound more and more in knowledge; and for the Colossians, that they might be "filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing

bearing fruit in every good work, and increasing in the knowledge of God." Col. 1:9-10.

We Baptists must forever get away from the notion that growth in Grace may be had apart from growth in knowledge. We had as well expect a heavily loaded freight train to run without a railroad track as to think that the abundance of the Grace of God can come to us apart from a knowledge of his will or the personal appropriation of his truth in our lives. The Sun's light would never reach us but for the subtle, invisible medium which we call ether, which quivers under the burden of the Sun's rays as it transmits them to us. The wonder working power of electricity only becomes ours when we furnish a medium for its transmission and then behold its mysterious potentialities are limitless. The Grace of God goes where the truth goes and waits upon the proclamation and acceptance of the truth, as it is transmitted to human souls and activities.

But there are others besides Baptists who need to learn the connection and dependence between Truth and Grace. The recognition of the fact that the Grace of God is transmitted by His Truth alone will save the world of sacramentarianism which is the necrosis of faith and the sarcophagus of truth. To substitute sacraments for truth is to insulate the soul from God, and make Grace an impossible experience. To be specific and clear; there are people who believe that the infant child is made a child of God and an heir of the Kingdom by the sacrament of baptism. The Methodist discipline so teaches. This is like trying to transmit an electric current on a leaden pipe instead of a copper wire. It won't work. Grace is not communicated mechanically by any rite or ceremony, but by the teaching and acceptance of the truth of God as revealed in Jesus Christ. Apart from the preaching of the word of God there can be no spiritual benefits. No other means than the truth can save or sanctify. Jesus said, "Ye shall know the truth and the truth shall make you free. Where religion petrifies into ritual and sacrament it is already dead and cannot produce spiritual life nor communicate grace.

There are some churches which depend upon the ceremony or sacrament of confirmation, the laying on of hands of the bishop to communicate grace. You had as well hope to toss a mountain into the sea by means of a broomstick. Grace is not mechanically transmitted, but comes by imparting and receiving the truth. There are many who hold that special grace is communicated by the partaking of the Lord's supper, called the Eucharist. But Jesus as plainly as words could state it contradicts this sacramentarian theory of grace when after telling the people that unless they ate the flesh and drank the blood of the Son of Man they had no life in them he explained to the disciples that it was not a physical appropriation of his flesh and blood he spoke of for that would ascend out of their reach into heaven. But what would be the grace communicating medium would be His word, the truth which he taught them. "What, and if you see the Son of Man ascending up where he was before. It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you, they are spirit, and are life." Truth forever remains the medium of grace, without it grace comes not, and the reception of truth brings grace in more and more abundance.

THE CHURCH

Etymology, like everything else, has its limitations. There is scarcely a keyword, that is a word on which any great truth hangs, in the New Testament, but has had its original meaning amplified or in some way modified by having to carry ideas or shades of meaning from which it was originally accustomed. All words which now express purely spiritual or intellectual conceptions were originally employed to set forth physical facts and material conditions.

For example the word understand, which now conveys a mental process and result, clearly meant originally to stand under some material object. So do we now use the phrase "taking it in" as an act of the mind as well as of the mouth. The word spirit, which we now employ to denote a being without a body, originally meant a breath. This can be followed up indefinitely. But the word we are now interested in is the "Church." Every day English speaking people now are familiar with the fact that the New Testament Greek word is "ecclesia"; and that this word is from two words which mean to "call out." It is therefore used originally of a body of people who have been called out. This is the beginning of the meaning of the New Testament word for church. A group of people was secured by some one or some occasion calling them out of their homes or away from their occupations to give attention to a matter of common interest. The ideas involved in the word ecclesia, kept growing in number or size or were modified as to their content by the purpose of the coming together or what they were in the habit of doing after they got together.

There can be no doubt or question that in some places in the Bible where the word is used there is the simple conception of a body of people called out or called to gether without indicating anything of the character of the people, the purpose or nature of the assembly or its permanent or temporary nature. For example the company of the Israelites in the desert on their way to the promised land is called the assembly or the church (Acts 7:38) in the old version, not because it was identical with Christian Church or "the Christian church," but because they were a body of people called out of their homes in Egypt, assembled at the command of Moses and kept together by a common life and a common hope and purpose. The word had little or nothing of the meaning which afterward attached to the word church, as applied to a body of Christian believers.

Again the word ecclesia is used in the nineteenth chapter of acts to describe the mob which came together and howled for two hours "Great is Diana of the Ephesians." The town clerk dismissed the assembly, mob or church, ecclesia. This is contrasted with the same word in a previous verse where he speaks of the "lawful assembly," ecclesia. Also notice when he says we are in danger of being "called in question" for this day's uproar, the word "called in question" is the same word ecclesia. In danger of being "churched" or called into the assembly to answer for this riot. Of course there is no idea of the Christian Church here, but the original conception of a group of people called out from their usual places and occupations to give attention to some special matter for the moment.

So much for the etymology. But words are like rocks which have been torn loose from their original home in the mountains by the glacial torrents and carried with the currents, rolled and ground by the moving glaciers until their shape and size have been much modified. The word church or ecclesia is no exception, but rather a conspicuous example. It is given like a piece of gold in the mint a new stamp and permanent significance and value. The word is not used in the New Testament until the material for a church had been prepared. In passing it may be said that preachers would do well to say nothing about the church until faith and confession have been secured. Not until Jesus had led the disciples to a definite avowal of their faith in Him as the Messiah did he mention church, Mt. 16:18. But when Peter said "Thou art the Christ," Jesus said "Flesh and blood hath not revealed this unto thee but my father. Now I can build my church and the gates of hell shall not prevail against it."

Just at this point the word church takes on a new and permanent meaning. It is an assembly or group of people who have heard the voice of

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Pleasant Ridge,
S. M. Cole,
Salem, Itawamba

God revealing Christ to them and have responded to it with their whole hearted confession of allegiance to Jesus as the Christ, people to whom the Lord has been divinely revealed and who are not afraid to announce the finality of their conviction, who therefore have a common faith and life, who can be and are grouped and united by this faith into one body, which is self perpetuating and self propagating and indestructible.

This basis of union not only makes them one body but gives them a definite task and purpose, and the fulfillment of it is the guarantee of their permanency. Jesus said not only the gates of hell shall not prevail against it. That would be negative. If that were all it would not be true. It cannot be true without what follows. So Jesus puts a commission in their hands: "I give unto thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven." The perpetuation of a church is useless and impracticable without a commission. The gates of hell will prevail against a church that is not busy with its commission, with the keys which loose men from the bondage of sin and bind them in love to the obedience of Christ.

A church is not simply an assembly; it is not simply a body of baptized believers called out from the world. They are called together for a purpose and given a definite task and commission. This commission is the reason for their existence. Any church will die that does not fulfill it. We are not merely an assembly of saved and baptized people met for worship and to hear the word of God. We are associated together to carry on his work of ministering to a lost and needy world.

OUR WEEKLY PRAYER LIST

MEETINGS BEGINNING FOURTH SUNDAY IN AUGUST

DISTRICT ONE

Pilgrim's Rest, Copiah County; R. W. Bryant, pastor; H. H. Webb, assisting.
Beulah, Holmes County; E. T. Mobberly, pastor; L. T. Grantham, assisting.
Ebenezer, Holmes County; E. G. Evans, pastor; B. Simmons, assisting.
Barefoot Springs, Rankin County; H. W. Bradshaw, pastor; pastor doing preaching.
New Zion, Simpson County; A. J. Hughes, pastor; J. E. Sullivan, assisting.
Weatherbury, Simpson County; B. E. Phillips, pastor.
Fellowship Smith County; E. A. Phillips, pastor; Rev. Berry, assisting.
Goodhope, Smith County; D. W. Moulder, pastor; Ellis Sullivan, assisting.
Pine Union, Smith County; J. C. Parker, pastor; W. E. Farr, assisting.
Rock Hill, Smith County; W. P. Sandifer, pastor, pastor doing preaching.
Liverpool, Yazoo County; W. A. Keel, pastor; Pastor doing preaching.

DISTRICT TWO

Beaty, Carroll County; No pastor; W. W. Muirhead doing preaching.
N. Carrollton, Carroll County; J. T. Upton, pastor; pastor doing preaching.
Gray's Creek, DeSoto County; No pastor; J. L. Price doing preaching.
Enon, Grenada County; S. P. Morgan, pastor; pastor doing preaching.
Belton, Humphreys County; S. G. Pope, pastor; Webb Brame, assisting.
Duck Hill, Montgomery County; M. O. Patterson, pastor; Zeno Wall, assisting.
Unity, Montgomery County; J. W. Eideon, pastor; J. R. G. Hewlett, assisting.
Courtland, Panola County; R. A. Cooper, pastor; J. E. Byrd, assisting.
Blaine, Sunflower County; J. A. Ousley, pastor.
Dockery, Sunflower County; E. L. Landrum, pastor; J. E. Kinsey, assisting.
Inverness, Sunflower County; R. L. Wallace, pastor; pastor doing preaching.
Ascalmore, Tallahatchie County; J. W. Henson, pastor; Rev. E. J. Hill, assisting.

DISTRICT THREE

Farmington, Alcorn County; C. C. Weaver, pastor; L. P. Rogers, assisting.
Canaan, Benton County; H. L. Whitten, pastor; L. A. Doyle, assisting.
Curtis Creek, Benton County; Luther Upton, pastor; E. B. Crump, assisting.
Flat Rock, Benton County; S. V. Gullett, pastor; pastor doing preaching.
New Hope, Benton County; W. B. May, pastor; J. H. Needham, assisting.
Pleasant Ridge, Calhoun County; W. M. Crocker, pastor; S. H. Sheperd, assisting.
Spring Hill, Calhoun County; J. H. McGregor, pastor.
Spring Hill, Calhoun County; J. W. Hicks, pastor; James Spikes, assisting.
Turkey Creek, Calhoun County; J. L. Reese, pastor; pastor doing preaching.
Arbor Grove, Chickasaw County; A. C. Ball, pastor; Rev. Hodges, assisting.
Pleasant Ridge, Chickasaw County; Thos. Mitchell, pastor; S. M. Cole, assisting.
Salem, Itawamba County; J. A. Conwill, assisting.

Live Oak, Lafayette County; H. L. Johnson, pastor; Wayne Alliston, assisting.
Bissell, Lee County; A. J. Darling, pastor; T. A. J. Beasley, assisting.
Central, Monroe County; J. F. Tally, pastor; Rev. Farrar, assisting.
Smithville, Monroe County; J. A. Rogers, pastor.
Emmanuel, Pontotoc County; J. S. Grubbs, pastor; pastor doing preaching.
Furra, Pontotoc County; G. W. Wages, pastor.
Pontotoc, Pontotoc County; J. L. Robinson, pastor; pastor doing preaching.
Randolph, Pontotoc County; F. C. Hodges, pastor.
Sherman, Pontotoc County; H. G. West, pastor; R. A. Kimbrough, assisting.
Spring Hill, Pontotoc County; F. Z. Huffstatter, pastor; J. F. Huffstatter, assisting.
Baldwin, Prentiss County; B. C. Land, pastor; Pastor doing preaching.
Wheeler, Prentiss County; G. M. Savage, pastor; J. T. Earley, assisting.
Lebanon, Tipton County; J. H. Gadd, pastor; J. H. Needham, assisting.
Oakland, Tipton County; Rev. Fry, pastor.
Pine Grove, Tipton County; B. L. Crawford, pastor.
East Port, Tishomingo County; C. B. Gurley, pastor; J. R. Gullett, assisting.
Paden, Tishomingo County; W. C. Bryant, pastor; B. W. Hudson, assisting.
Union, Tishomingo County; J. M. Harrison, pastor; Rev. Hudson, assisting.
Beach Springs, Union County; J. R. Gullett, pastor; Pastor doing preaching.
Fellowship, Union County; Mark Harris, pastor; Pastor doing preaching.
New Oak Grove, Union County; W. L. Brown, pastor; I. P. Randolph, assisting.
Dividing Ridge, Yalobusha County; J. M. Hendrix, pastor;

DISTRICT FOUR

Carson Ridge, Attala County; L. A. Roebuck, pastor; H. J. McCool, assisting.
Macedonia, Attala County; J. W. White, pastor; Pastor doing preaching.
Mt. Moriah, Choctaw County; H. M. Whitten, pastor; H. T. McLaurin, assisting.
Bay Springs, Kemper County; J. T. Cooper, pastor.
Hebron, Lauderdale County; A. H. Miller, pastor; O. P. Bentley, assisting.
Mayhew, Lowndes County; B. F. McPhail, pastor; Pastor doing preaching.
New Black Jack, Neshoba County; Z. B. Kitchens, pastor.
New Mars Hill, Neshoba County; James W. Jones, pastor.
J. T. Burks, assisting.
Oak Grove, Neshoba County; John W. Jones, pastor; W. L. Jones, assisting.
Buelah, Newton County; R. L. Breland, pastor; Eugene Stephens, assisting.
Hickory, Newton County; R. A. Venable, pastor; E. E. Huntsherry, assisting.
Mt. Pleasant, Newton County; F. W. Gunn, pastor; R. R. Jones, assisting.
Pine Bluff, Newton County; Jas E. Chapman, pastor; A. B. Culpepper, assisting.
Poplar Springs, Newton County; T. J. Waldrup, pastor; J. W. Rooker, assisting.
Vernon, Noxubee County; J. D. Fulton, pastor.
Pleasant Ridge, Oktibbeha County; J. G. Cooke, pastor; J. D. Ray, assisting.
Mt. Olive, Scott County; John Thompson, pastor; G. H. Suttle, assisting.
Oak Grove, Scott County; H. B. Harrison, pastor; J. W. Steen, assisting.
Ridge, Scott County; W. S. Ford, pastor; H. C. Clark, assisting.
Union, Scott County; G. O. Parker, pastor; R. M. Dykes, assisting.
Double Springs, Webster County; Joel Dorroh, pastor.
Walthall, Webster County; E. T. Putnam, pastor.
Antioch, Winston County; H. Chadwick, pastor; R. G. Joiner, assisting.

DISTRICT FIVE

Mt. Pisgah, Clarke County; Morgan Mason, pastor; W. E. Locker, assisting.
New Hope, Covington County; C. H. Mize, pastor; Pastor doing preaching.
Williamsburg, Covington County; Robt. Gandy, pastor; J. M. Metts, assisting.
Hickory Grove, Forrest County; A. A. Bryant, pastor; W. R. Beckett, assisting.
Shady Grove, George County; J. E. Lowe, pastor; J. G. Gilmore, assisting.
Bethany, Green County; Luther Upton, pastor; A. P. Well, assisting.
Johnson Creek, Green County; J. W. Singley, pastor; J. A. Dougherty, assisting.
Leakeville, Green County; L. B. Golden, pastor.
Unity, Green County; L. K. Turner, pastor; M. J. Derrick, assisting.
Gainesville, Hancock County; A. H. Miller, pastor.
Grace Memorial, Harrison County; P. S. Dodge, pastor; J. T. Christian, assisting.
Moss Point, Jackson County; A. F. Gordan, pastor.
Loun, Jasper County; W. L. Meadows, pastor; J. C. Greenoe, assisting.
Pine Grove, Jasper County; S. E. McAdory, pastor; C. S. Wooten, assisting.
New Augusta, Perry County; J. N. McMillan, pastor.
Paramount, Stone County; June Hartfield, pastor; Pastor doing preaching.
Mulberry, Wayne County; J. W. Morris, pastor; M. Walters, assisting.

DISTRICT SIX

Liberty, Amite County; C. T. Johnson, pastor; W. A. Hewitt, assisting.
Red Lick, Jefferson County; J. A. Landers, pastor; J. N. Miller, assisting.
Silver Creek, Lawrence County; J. A. Lee, pastor; W. H. Williams, assisting.
New Prospect, Lincoln County; S. A. Williams, pastor; Rev. Lambright, assisting.
Cedar Grove, Marion County; A. J. Linton, pastor; D. W. Bishop, assisting.
Columbia, Marion County; W. R. Cooper, pastor; H. M. King, assisting.
Balachitto, Pike County; V. C. Walker, pastor; W. F. Hutson, assisting.
Rosetta, Wilkinson County; S. R. Young, pastor; O. U. Sullivan, assisting.

Results Of Meetings To Date.

No. meetings reporting, 478; No. professions of faith, 5027; Received for Baptism, 4486; by letter, 1694; restored, 63. Total additions, 6243. Volunteers for ministry 21; for mission work 218. Students enrolled for denominational schools, 67. Subscriptions to Baptist Record, 286.

TO THE NON ATTENDING CHURCH MEMBER Article II. Cause

Non-attendance and failure to worship, is evidence of a lack of love. If you love not to worship often at God's house, you love not the Savior. If you were transported to heaven, you would feel out of place, you would be out of place, because you would be without the heart of worship. You could no join heartily that happy throng in sustained praise and adoration to Him, who has shed his most precious blood for you.

When your child was desperately ill, and it appeared as though she could not be saved, you gave your every thought and attention to bringing about her recovery. You lost nights of sleep, and you spent days in anxiety, but you counted not the cost, for you loved the child. Jesus has said, if you are to be his disciple, you must love Him more than your child, yes, more than your father, and mother or wife, your brothers and sisters, or even your own life. Luke 14:26.

If your neighbor seldom had employment; in fact, he claimed ill health, and loafed about home or on the street, but was always able to eat three meals a day, and yet permitted his wife to do custom washing for the support of the family, you would conclude he had little regard for his family. Were he to protest he loved his family, you would laugh him to scorn. A man who seldom attends church, being satisfied in the fact that his wife attends and worships, you must agree, that for him to protest he loves the House of God and its worship is but a mockery and a pretense.

In fact, it has come to pass, that you regard love as only a nominal attribute, while love is the greatest thing in the world. It is an active and passionate attribute, and when we love our Lord more than all else, we will greatly desire and find joy in worship, and will often be found in the sanctuary.

T. E. SPENCER

Moss Point Miss.

A bit of personal service that is earnestly requested of women all over the Southland is to see to it that the name of your church is placed upon the church in some conspicuous place, so that he "who runs may read"—even though he may be running at speed limit in an automobile.

Now that we have so many good roads everywhere, and so many people make cross country trips, it is well that when churches are passed a sign may tell the name, and the denomination worshipping there. Will not some sister in each church in Mississippi see to it this summer that this sign is placed on her church? It need not be a very artistic sign; just a plain board bearing the name and what other information you may care to put there; or indeed nothing save the name of the church, and that it is a Baptist church. Thus, "Pilgrim's Rest Baptist church" would look mighty restful to a way worn traveler passing that way some Sunday morning.

At a meeting of the Executive Committee the resignation of Mrs. A. K. Godbold, Vice President of District One was accepted. No one was elected to fill the office; that matter being left to the Central Committee at its regular session.

Mrs. Godbold has served us well and faithfully for ten years in different capacities. She loves the W. M. U. and has given to it her best and we know she will continue to do this as long as she lives. May the blessings of our Dear Father rest and abide with her always.

(Continued from Page Three.)

truth by man which did not convince his reason. A new world was opened up in which every man was henceforth to be his own philosopher."

Says Carlyle: "Luther's appearance at the Diet of Worms, on the 17th of April, 1521, may be considered as the greatest scene in modern European history; the point, indeed, from which the whole subsequent civilization took its rise. Confute me," he concluded, "by proofs of Scripture or else by plain arguments; I cannot recant otherwise. For it is neither safe nor prudent to do aught against conscience. Here stand I; I can do no other; God assist me!" If he had pursued this idea he would have been a Baptist. Here the Reformation fell short.

Luther was here redeclaring the great Baptist principle. Had he consistently maintained and say, the greatest moment in the modern history of man. English Puritanism; England and its Parliaments; America and its vast work these two centuries; the French Revolution, Europe and its work everywhere present; the germ of it all lay there. Had Luther in that moment done other, it had all been "otherwise."

To quote Dr. Mullins, "The doctrine of the soul's competency in religion under God is the distinctive historical significance of the Baptists. The doctrine of the soul's competency in religion is a comprehensive truth. It unites and concentrates in itself indeed three great streams of tendency in modern times. The first is the intellectual principle of the Renaissance, man's capacity and right in the exercise of mental freedom. The second is the Anglo-Saxon principle of individualism which has been so potent a political force in modern times. The third is the Reformation principle, 'justification by faith.'"

Think for yourself. This disposition and the competency of the soul to think and act independently of external compulsion is the contention of the Baptist idea. This is in harmony with modern psychology. John Locke, a hundred years before our American independence, declared that, "The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty." Bancroft says of Roger Williams, "He was the first person in modern Christianity to assert the doctrine of liberty of conscience in religion. Freedom of conscience was from the first a trophy of the Baptists."

John Fiske, referring to the views of Roger Williams, wrote thus, "such views are today quite generally adopted by the more civilized portions of the Protestant world; but it is needless to say that they were not the views of the seventeenth century, in Massachusetts or elsewhere."

The words of Bancroft are familiar to us all: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." In this he agrees with Skeats, the English historian, who declared that "It is a singular and distinguished honor of the Baptists to have repudiated from their earliest history all coercive power over the consciences and actions of men with reference to religion. They were the protoevangelists of the voluntary principle."

The application of this principle demands that no priest, organized church, ritual, sacraments, ordinances, creeds or anything else can stand between the soul and God. There is a secret place of the Most High where the Father speaks to His children and the child speaks to his Father, and this is the very center and seat of religion. Nothing extraneous can intrude here. The Baptists are, therefore, radically opposed to sacraments and all formalisms, are anti-sacerdotalists, and anti-sacramentarians of the deepest dye and are the natural enemies of ecclesiasticism or churchianity.

All true religion is at its root, purely personal, the free response of the free spirit to the gracious spirit of God. Forced religion is no religion at all. Its very life is its willing devotion. Consequently no one—parent, pastor, church

or State—has a right to compel any act in the sphere of religion. Even the desire to compel a religious act shows a fundamental ignorance of the very nature of religion itself.

This principle clearly prohibits the forced baptism of infants. The infant has rights, even against his parents, as the laws of every State declare, and one of them is the right to self-determination in matters of religion.

It is but the logical outcome of this psychological fact that a Baptist, Dr. John Clarke, of Rhode Island was the original promoter of the free public school system in America. Furthermore, it is a notable but a logical fact that it was Matthew Vassar, a Baptist, who founded the first distinctively woman's college, 'Thoroughly Christian, frankly feminine.'

II. It is Theological. The supreme authority of Jesus Christ is our fundamental theological assumption. "God hath highly exalted Him and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth." Of all Christian denominations we can sing with most consistency and earnestness:

All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all!

Let every kindred, every tribe

On this terrestrial ball,

To Him all majesty ascribe,

And crown Him Lord of all!

Here is the reason for our contention for immersion as the only mode of baptism. This is why we stand for "believer's baptism." We contend for the right and privilege of the soul's direct approach to God. To sum up I would say that the distinctive principle of the Baptists and one formerly held by them alone, is that a man's salvation depends solely on personal faith in Christ and the resultant change of inward character, and not on baptism and other church ordinances. As a result, we affirm that faith must be personal, that no man can believe for another, no parent for a child; and that, therefore, the church is not made up of "believers and their children," except so far as the children are believers themselves. We hold that any other view is without the authority of Scripture or common sense.

The scholarship of the world is overwhelmingly on the side of the Baptist position on these points.

We repudiate the idea of the priest or any ordinance form or ceremony coming between the soul and God. As Paul said on Mars Hill "In Him we live and move and have our being."

Calvin asserted that God could give an inner illumination to the baptized infant without the preaching of the word.

Dr. Hodge asserts: That the free will of the parent becomes the destiny of the child. The faith of parents and the covenant with parents are urged by Dr Hodge in the case of the baptism of infants. The infant is capable of receiving regeneration and "of receiving from the Holy Ghost the habit of or state of soul of which faith is the expression."

Our Methodist brethren in their book of discipline in the Baptismal Prayer for the infant pray that God will grant to the child "now to be baptized with water that which by nature he cannot have; that he may be baptized with the Holy Ghost; received into Christ's Holy Church and be made a lively member of the same." Also the minister prays "that he being saved by Thy grace may be received into the ark of Christ's Church."

This position, which is the idea advocated by Roman Catholics, Episcopalians, Lutherans and others is inconsistent with the position of the soul's responsibility to God and makes religion a matter of substitution and proxy which is utterly contrary to the teachings of the New Test-

ament and to all our knowledge of the capacity of the soul and the reality and responsibility of the individual.

Dr. A. T. Robertson gave utterance to an epigrammatic sentence which may be characterized as a receipt for making Baptists. He said "Given an open Bible, an open mind, and a conscience in good working order, and we will have a Baptist."

Dr. W. W. Landrum says that the Presbyterians stand for family religion, the Methodists for tribal religion, the Episcopalians for national religion and the Catholics for cosmopolitan religion, but the Baptists stand for individual religion.

The following very interesting street car conversation in New Orleans was overheard by a gentleman who vouches for its correctness:

Stranger: "What fine building is that?"

Citizen: "That's St. Patrick's Cathedral. We Catholics own New Orleans."

"Are there no Methodists?"

"Yes; I wish we could burn down every church of those psalm-singing Methodists. They are a pushy lot."

"What about the Presbyterians?"

"They don't bother us. They are so quiet and dignified you hardly hear them."

"Episcopalians?"

"Yes, they are all wishing they were Catholics, and it won't be long until they fall in our laps."

"Do Baptists make much trouble?"

"I should say they do! They have one fault that's incurable. Whenever we tell them one of the doctrines of the church they always ask 'But what does the Bible say about it?' They teach all their children Bible verses and give them Bibles. Even when you tell them the sayings of the holy father, or even of his holiness, the pope, they are impertinent enough to quote the Bible in contradiction. They are the biggest cranks about the Bible I ever saw."

III. It is Ethical. It follows that the Baptist position asserting individual capacity and responsibility together with the recognition of the Lordship of Christ should inevitably lead to the most harmonious and to the highest development of character. "Work out your own salvation with fear and trembling for it is God who worketh in you both to will and to do of His good pleasure." The principles of a Baptist compel the necessity for the highest type of manhood and womanhood. Personal freedom united with the consciousness of personal capacity and individual responsibility and possibility under the guidance of the Holy Spirit should lead to the most consistent Christian citizenship and the most loyal and devoted church membership. A father in saying good-bye to his son whom he might never see again, to the surprise of the boy said: "My son you're going away from the old home, out into the world and will be thrown on your own responsibility. I have only this advice to give you. 'Do as you please.'" If the boy, conscious of his freedom and the teaching and training of his home acted in accordance with the loyalty and love of home which he should feel he decided to "please" his father. The Baptist to be consistent desires to live in harmony with God's will. This is the consistent and logical effect of the Baptist position. While it should lead to the very highest character and holy living, when espoused by a hypocritical individual or by a fanatic or a person obsessed by covetousness, prejudices or other limitations of life, intellectual or moral, it is apt to result in disaster to development and hindrance to the cause of Christ and the growth and advancement of the church. As has been said, "a Baptist fool is the biggest fool in the world because he is a fool at large." So, a Baptist scoundrel is the biggest scoundrel on earth, because he is a scoundrel at large. Furthermore a Baptist crank is the biggest crank in Christendom, because he is a crank at large.

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The abuse of democracy leads to Bolshevism. Here is a subtle danger in our system of church government and resulting from the abuse of our psychological and theological fundamentals. A Baptist Church held together only by Christian love and directed by divine wisdom, presided over by the Holy Spirit, is the most scriptural illustration of God's church on earth. On the other hand, a Baptist church lacking in culture and consecration and loyalty, abusing its conscious power of liberty and individual self-assertion, becomes a veritable mob defeating the principles upon which it is founded and bringing reproach upon the holy cause which it is supposed to advance and shame upon the great denomination of which it is a part.

IV. It Is Sociological. The logical sequence of the psychological, theological emphasis gives the fullest liberty and at the same time imposes the gravest duty in all sociological development.

1. In Organization. Why do we organize? Organization is a privilege and a duty in order to express our convictions and further the interests of the Master's Kingdom throughout the earth. Unhampered by any external authority, a Baptist church or a group of Baptist churches can organize in any way which seems best under the divine guidance for the development of the Christian life and the expansion of the kingdom of our Lord. Hence our Baptist Council, composed of the Churches of this great and growing community of cities is fundamentally psychological, theological and ethical, thoroughly Baptist. We Baptists can sing with perfect propriety (and it is no accident that this great hymn was composed by John Fawcette, a Baptist minister):

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one
Our comforts and our cares.

We share our mutual woes.
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

Here is the warrant for the organization of our great 75 Million Campaign. This is an example of what we have a right to do and can do and ought to do under the guidance of the divine Spirit. In so far as we can for the uplift of the human race in civic righteousness and in evangelical endeavor, I believe in co-operating with all Christians, but never to the sacrifice of truth or fundamental principles. A writer in the Atlantic Monthly for August, 1920, says: "As for the Inter-Church World Move . . . I have no doubt that it is many ways a good thing, and all in the interest of efficiency, but it is a sign I fancy, of the waning, rather than the waxing, of religious zeal. I found myself the other day, in speaking sympathy with that particular Baptist church which put itself on record as against the I. C. W. M. Not that I am, or ever should be a Baptist. But it is a comfort, in these days when all churches are taking the easy way of latitudinarianism, to find somebody that stands stiff-necked against the prevailing wind; declaring that it is more important that religion should be right than that it should be universal."

2. In Civil Liberty and Civic Righteousness. Consistent with our fundamental position it is no accident as Bancroft says of Roger Williams that he was the first in modern Christianity to assert in its plentitude the doctrine of the liberty of conscience, the equality of opinions before the law.

Madison, with the approval of Washington, and in the language of a committee composed

of Virginia Baptists, introduced in the House of Representatives the first amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" the most important writing since the canon of Scripture was closed with the stamp of deity. On September 23, 1791, it had been ratified in all the States except Massachusetts, Connecticut and Georgia. And so, at last, after generations of suffering, the Baptist idea had become the American idea. At last after centuries of bloodshed the despised old Baptist doctrine of soul liberty had become a part of our national law; and America in the widest sense was the land of the free as well as the home of the brave. Such is our glorious heritage of soul liberty, a heritage which we are bound to defend and extend and bequeath.

We Baptists believe in the principle of a 'free church in a free State.' I have a right to be a good citizen. A Baptist should be a most loyal and patriotic citizen. One of the most penetrating and discriminating statements laying bare the cause of the world war and explaining why such a catastrophe, is the remark of Dr. Mullins in which he said, "Europe was vaccinated against Christianity." Sacerdotalism, formalism, the union of Church and State, the veneer of Christianity constituted the vaccination which prevented genuine Christianity from having access to the individual and influencing the state so as to have prevented this appalling crime of the ages. Why do I cry out for law enforcement against Sabbath desecration? Why do I inveigh against governors who abuse the pardoning power? Why do I criticize judges, prosecuting attorneys and juries who connive at the violation of the law and conspire to defeat prohibition and by their plea of mercy defeat the spirit of the laws intended for the protection of society and the punishment of criminal? Because I am a Baptist, yea, more—a Christian citizen, and if I did not do this I would fail to be a consistent Christian, a loyal minister of the gospel, and utterly unworthy of the record of that noble band of Baptist heroes who in all the centuries have fought crime, lawlessness and tyranny.

John Morley says that but for the Baptists in his army Cromwell would have listened to the subtle voices that called him to be king.

In an article in the "Century" some years ago, when the South had gone over to prohibition irremediably, an unfriendly writer said that the Methodists and Baptists had done it—in particular the Baptists. If there has been any great social or political change in this country or in the world I am unacquainted with it with which the Baptist principle had not something to do.

The Baptist principle is the fighting principle which, based on the value of a human soul and recognizing God's direct contact with that soul, is the one that does not rest till the wrong of that life has been righted and the last contribution to that life has been made.

Consistent with our principles it is eminently fitting that our great national hymn was written by Dr. S. F. Smith, a Baptist minister.

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrims' pride,
From every mountain side
Let freedom ring.

Our father's God, to Thee
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God our King.

3. In Evangelism by virtue of our psychological and theological principles we are the most consistently and purely evangelistic people in Christendom. Our position makes us the cus-

tomians and the promoters of the evangelistic idea in a peculiar way. To win souls of men becomes a Baptist imperative.

Contending for "believer's baptism" and the "competency of the soul under God, with our emphasis on individual responsibility, we can consistently and emphatically preach the gospel in its simplicity and power as no other body of Christians in all the world.

That Spurgeon and MacLaren were the greatest preachers since Paul, and that Carey and J. D. Jones were the greatest modern missionaries. Indeed the greatest in all Christian history, is no idle boast but the logical providential outcome of the truths which produced and pushed these men to their positions in Christian evangelism. The coming year can be, and should be, because of our opportunity, as an expression of our gratitude, and as an evidence of our consistency in line with our heroic and glorious history, the greatest year in the saving of souls that our denomination has ever known.

There is an account of the battle of Sedan, in the Franco-Prussian war, which describes the tremendous energy and determination with which the Germans attacked a French position upon which depended the fate of the day. Regiment after regiment, brigade after brigade, of the best German soldiers advanced upon it, and as fast as they advanced were swept in the awful fire. But still they came, came in greater and greater force, came till the whole country seemed to be a living mass of men. On they came their ranks riddled with shot and shell, whole battalions annihilated, but the more that were killed the more there were that pressed forward. Over the distant crest of the hill they kept swarming and for every thousand slain, ten thousand marched to take their places; till the spectacle became too fearful to endure. The French began to fancy that all the armies of the earth had combined to attack them; and with a sudden impulse and panic they forsook their guns and fled. The war was over and the victory was complete. The French empire was at an end.

Reinforced by the signal triumph of democratic ideas, and the march of liberty, together with the general advancement of all that makes for emphasis on personal freedom and individual capacity, together with the general acceptance among evangelical Christians of the truths for which the Baptists have fought and suffered and died, surely the Baptists everywhere are triumphant. It remains for us, "surrounded by so great a cloud of witnesses," to hear the call to go up and possess the land, for we are well able to do it. Fittingly we may close by quoting that great hymn, the author of which was a Baptist.

The morning light is breaking,
The darkness disappears,
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion,
Prepared for Zion's war.

See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The gospel's call obey,
And seek a Saviour's blessing,
A nation in a day.

Blest river of salvation,
Pursue thy onward way;
Flow thou to every nation,
Nor in thy richness stay;
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come"

—Religious Herald.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

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 First V. President—MRS. K. GODBOLD, Clinton
 Second V. President—MRS. M. F. DOUGHTY, Shaw
 Third V. President—MRS. C. LONGFEST, University
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 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

Laichifu, China, July 15, 1921

Dear Miss Lackey,

May I thank through you, Mrs. W. J. Davis and other dear friends, whose names I do not know, for the most generous gifts, and loving thoughtfulness to our dear boy who has been away from his China home so long?

It was especially kind of you dear women, as he was so far away from you, to keep in such close touch with him that you knew just when to send all these beautiful new clothes, that he might look his best at his graduating exercises, and have written, "that Truman looked so fine in his new clothes and was happiness personified."

He has worked very hard for this diploma and has every right to be supremely happy surely. And we are so happy, not because he is through his college course, but also because he has kept faithfully at his church work, as president of the B. Y. P. U.; leader in young peoples' meetings, teacher in the Sunday School, and useful man generally in the church work. We had an appreciative letter from Dr. Cummings before he resigned from 1st Baptist Church, Pasadena, of the help Truman had been to them.

Mr. McCrea was greatly disappointed of course because our first born was not to graduate from Mississippi College; but that College could not give Truman Electrical Engineering, and from a little boy he has known he wanted to fit himself to become an electrical engineer.

But we are very hopeful that our third boy, who is named for his father, and who like his father feels that he must preach, though he is only thirteen years old, will start and finish his college course in Mississippi College.

We have not been able to send Truman his passage money out, but we have known the Lord knew why, and we have been asking Him, "whose coffers are full of silver and gold" to provide for Truman if it were His will that our boy should return to China. And yesterday we learned he was due in Shanghai this coming Sunday!

If any of you have ever had the ocean between you and your child you will be able to know the joy that fills our hearts at this time.

We thank our kind Heavenly Father first of all for the way in which He has kept Truman. And we do thank you dear friends in Mississippi for all the kindness you have shown him.

Your loving and grateful friend,

Jessie R. McCrea.

Our Mrs. W. J. Davis was much pleased with the beautiful letter of gratitude she received from Truman McCrea when she sent him the box of clothing. We know she and those who assisted her will be glad to read the above letter from Truman's Mother.

AN INTERESTING "SHOWER"

The largest affair of the week and decidedly one of the loveliest and most unique was the miscellaneous shower and reception given by

Mrs. James R. B. Stapleton, J. N. McMillan, W. Welcoming them to the receiving line were

Miss Winnie Davis Bennett, the honoree, her mother Mrs. W. A. Bennett, her grandmother Mrs. Dobbins; Rev. Gaines S. Dobbins of Louisville Ky., Mrs. Austin of Mobile, Mrs. S. B. Martin (Miss Fannie Traylor of Jackson, Miss Juliette Mather of Baltimore, Miss Minnie Landrum of Jackson, and Miss Mamie Slaughter of Jackson.

The receiving line was composed of Mrs. James W. Champlin, Vice President of the District; Rev. A. L. O'Brian, Enlistment Sec'y of the Fifth District; Miss Margaret Lackey of Jackson; Miss Winnie Davis Bennett, the honoree, her mother Mrs. W. A. Bennett, her grandmother Mrs. Dobbins; Rev. Gaines S. Dobbins of Louisville Ky., Mrs. Austin of Mobile, Mrs. S. B. Martin (Miss Fannie Traylor of Jackson, Miss Juliette Mather of Baltimore, Miss Minnie Landrum of Jackson, and Miss Mamie Slaughter of Jackson.

From the receiving line to the lobby and then to the dining room where a lovely program was rendered, were Mrs. W. F. Yarbrough, Mrs. J. L. Johnson Jr., Mrs. S. E. Travis and Mrs. T. B. Wright

The two punch bowls were placed in the lobby which was attractively decorated with crepe myrtle, verbenas and ivy. The girls serving at the table were: Miss Leska Granberry, Annie G. Puryear, Minnie J. Pack of Laurel, Rachel Johnson, Lucy Nash O'Brian and Grace Vice of Okolona, who were presided over by Mrs. Wilbur Jones.

After a short musical program the Rev. J. E. Wills, pastor of the Main St. Baptist Church, in a short, but most instructive talk took Miss Bennett on an imaginary trip from San Francisco to China, the various stations being represented by booths. The first booth depicted leaving the U. S. and was in charge of Miss Mary D. Yarbrough as Columbia. Jessie Sue as a messenger presented the gifts to Miss Bennette. At the Honolulu booth was Jacqueline Johnson. Here Hawaiian music greeted Miss Bennett as she was presented with the gifts from this station. Tokio Japan was the next stop, Miss Lillian Yarbrough representing a Japanese maiden, presiding here. Presenting the gifts was Will Taylor Jr., dressed as a messenger boy. The last stop was China, where she was greeted by Rev. W. S. Allen, pastor of the Immanuel Baptist Church, wearing a beautiful Chinese robe. The messenger at this place was Sue Bell Johnson. The gifts were many and handsome, and showed the esteem in which this young girl, who is soon to leave for work in foreign fields, is held by the members of the fifth District. Among the gifts were a lovely ivory toilet set, a travelling bag with a silver name plate on it, a box containing ten five-dollar gold pieces, given by her uncle, Mr. S. B. Martin; several checks, bed spreads, towels silk hosiery etc.

Gifts were received from the following associations: Bay Springs, Lebanon, Jones Clark, Pearl River, Gulf Coast, Green, George and Covington. To Mrs. James Champlin, Vice President of the fifth District, and Mrs. T. B. Wright Chairman of the Committee on arrangements are due much of the credit for the success of the lovely affair for it was they who planned it and assisted so much in carrying out the details so beautifully.

Training School Girls.

We give below a list of our Training School girls for the coming session. They are all fine, and deserving of the best. If you wish to do a kindness to or for either of them, it will be much appreciated. "Showers" are much appreciated these days just before school begins.

Wilma Bucy, Verona; Delia Orlander, Jack-

son; Bessie Beauchamp, Flora; Maud McCallip, Brookhaven; Flossie D. Roberts, Harpersville; Margater Sharp, Meridian; Ruby Quillin, Tupelo; Mary Osborne, Learned; J. L. Peacock, Greenwood; Julia L. Godwyn, Blue Mountain; Mary Tomlinson, Walnut; Lucy Crosby, Leland.

Summer Work Of Training School Girls.

Our Training School girls Misses Minnie Landrum and Mamie Slaughter have, done, and still are doing splendid work in three or more days' Institutes. This past week they were at Pleasant Hill in Simpson County and Mars Hill in Franklin. Fine classes greeted them at both places though the churches are way out in the country. Miss Landrum has been teaching "Talks on Soul Winning" by Dr. Mullins, most of the time, though she took "Laborers Together" at Mars Hill. She is fine with any mission book, for she is a born teacher. Miss Slaughter gives her time to the children; an hour to the Sunbeam age with Bible and mission stories and an hour with R. A. and G. A. children teaching by story a mission book. She too is superb in her line of work. By the time this copy of the Record is in your hands they will have just completed an Institute in Brookhaven, where the local society has made every effort to get the women and children from the surrounding churches to attend

These young women finish their summer itinerary at Charleston on the 31st. Miss Slaughter will then stop work to prepare for school this fall. She will go to Womans' College where her influence will count for much as she herself obtains the longed for literary training that will better prepare her for her life work. Miss Landrum will remain with us as Field Worker for several months. She will attend a number of the associations this fall.

Miss Adelia Olander has been assisting Bro. Byrd in S. S. work. Miss Lucy Crosby has been most helpful especially in the second District in W. M. U. work. Miss Bessie Beauchamp did not return to the state at all but has been studying in a childrens' hospital the entire summer. Miss Maud McCallip has been in Baton Rouge, as pastor's assistant, and Bro. McComb speaks glowingly of what a great work she has done. These three will return to the Training School and finish this coming session. You will find their names in the list given elsewhere.

Of our Mississippi girls who were in school last year, and finished the course, two have become wives of pastors, and lovely letters come from them to your Secretary, expressing their gratitude for the privilege of getting the needful preparation for their great work. These are Miss Harrison and Miss Lois Griffith. One, Birdie Lou Clarke goes to Tampa as a Home Board worker. Two others, Winnie Bennett and Mary Bibb Long will by the 26th of this month be sailing away to China.

It has been our privilege to have one other Training School girl in the field part of the while Miss Wilma Bucy, who has taught several mission study classes, and made a fine impression as she helped in a number of Rally Day programs. She returns to Louisville to the Training School Sept. 20th.

While these three are the only girls who have been engaged by the State W. M. U. as regular helpers for the summer, yet not one of our last year's girls have been idle. The lessons learned in their first session at "House Beautiful" call for definite service; and they are not happy unless they are giving it.

Beloved, have we not a great deal to be thankful for in these daughters of ours? Let us learn them each by name and keep close in touch with them at the Throne. They need and crave our prayers more than any help we can give them.

Program of the
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 Church
 Staff
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 L. B. M.
 Miss G.
 Pres.
 W. G. B.
 Miss G.
 Miss S.
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 2:00-2:15.
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 Irwin T.
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B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

Program of the Third Annual Session of the Monroe County B. Y. P. U. Convention held with Athens Baptist Church Sept. 17, 18, 1921.

Staff Of Officers

L. G. Smith, Athens ----- President
W. R. Smith, Amory ----- Vice Pres.
L. B. Morgan, Becker -- 2nd Vice Pres.
Miss Gladys Smith, Prospect, 3rd Vice President.

W. G. Bright, Aberdeen ---- Secretary
Miss Grace Watkins, Aberdeen -- Tres.
Miss Sallie Paine Morgan, Aberdeen Junior Leader.

Miss Madge Flournoy, Aberdeen ----- Reporter

Saturday Afternoon Session.

2:00-2:15. Song Service.
2:15-2:30. Devotional ---- Joel Mitchell
Address of Welcome ----- Robert Irwin Taylor

Response ----- Miss Grace Cowley
Address ---- by State Secy., Auber J. Wilds

Social Side of the B. Y. P. U. -- Miss Sallie Cornett.

Saturday Night Session

7:30-7:45 Song Service
7:45-8:00 Address by President.
8:00-8:20 Willingness, the Foundation

of a B. Y. P. U. ----- E. B. Carter
8:20-8:40 The B. Y. P. U.'s relation to the Church and the Church's Relation to the B. Y. P. U. Clarence Pace

8:40-9:00 Junior Work ---- Discussed by Miss Sallie Paine Morgan, Junior Leader.

SUNDAY MORNING SESSION

10:00-10:15 Devotional Walton Bright
10:15-10:45 Conference Led by Auber J. Wilds

10:45-11:15 THE B. Y. P. U. and the Bible ----- Mrs. C. B. Bigham
11:15-11:45 Convention Sermon -----

Dr. J. M. Walker

LUNCH

2:00-3:00 Demonstration ---- by Members Selected from Unions Throughout the country.

3:00 Address ----- by Mr. Wilds

A B. Y. P. U. CHORUS. TUNE DIXIE

I am glad I am a B. Y. P. U. Uper, and I'll be a loyal trooper
Hip Hurrah, Hip Hurrah, Hip Hurrah
B. Y. P. U.

Anywhere in the union, on the program, Do my best will be my slogan

Hip Hurrah, Hip Hurrah, Hip Hurrah,

B. Y. P. U.

Then count me for the Union, Hurrah, Hurrah

I'll stand right by I'll boost her My B. Y. P. U. forever,

Hurrah, I say, B. Y. P. U. forever
Hurrah, I say, my love I'll never sever.

LIBERTY JUNIORS

The Liberty Juniors have just completed a study of the Junior BYPU Manual taught by their Leader Miss Pattie Turnipseed. Fourteen names are sent in as those having passed a successful test and they are receiving their BYPU diplomas. The Liberty church has two Junior BYPU's, and we are expecting soon to hear that the other union has had their Study Course.

BLUFF SPRINGS

The Bluff Springs church Lafayette County met several days ago and organized a BYPU. The church has never had a BYPU before and so it is a new experience to them, but the young people though few in number entered enthusiastically into the organization. There were fourteen members to begin with and so only two groups were organized. Mr. Law horn was elected as the president and we look for good returns in spiritual development soon in the church.

AMORY SENIORS

The senior BYPU of Amory has been doing some extension work as reported by Mrs. Farrow the ex-president of the Amory union. A number of demonstrations have been given and two BYPU's organized. The two unions organized are Fulton of Itawamba Co., and Smithville, Monroe County. The new president of the Amory union is Mr. John L. Topasse. Under his leadership, and with the Monroe County BYPU organization backing him we look for an even greater extension work by the Amory union.

WAYNESBORO

It was my joy to be with pastor Garrot and his good people in a meeting which included the second Sunday in August.

The pastor had everything well in hand and we had large crowds from the first. The visible results were 35 additions to the church and a number of young people signified a willingness to do special work in the Kingdom.

This was my second meeting at Waynesboro. Garrot is one of our best pastors.

Yours in Him,
Homer H. Wehle

Blue Mountain College

Specialists of Extensive Education and Experience at the Head of all Departments

David E. Guyton, B. S., Mississippi State University, M. A. Columbia University, History and Education.

Perrin Holmes Lowery, Ph. B., Mississippi College, for twelve years head of the Department of English, pronounced by the former editor of Colliers Weekly as the leading young poet in the English speaking world, will still be at the head of the English Department.

Miss Nora Lee Ray, B. S. Peabody College for teachers, Associate Professor of English.

A. M. Donnell, B. S., University of Missouri, M. A., Peabody College for Teachers, Professor of Chemistry.

Miss Lucy Hutchins, M. A. University of Mississippi, Professor of Latin.

Miss Mabel Hutchins, graduate of Blue Mountain College, many summer terms and correspondence courses, thirty years experience, Professor of Mathematics. Miss Hutchins' work is accepted in full and at par by the University of Mississippi and Peabody.

Miss Gertrude Lowery, Director of Music. She is a graduate in both literary and music of Blue Mountain College; did the senior piano work at the New England Conservatory, studied extensively under Kelso, Sherwood and other American musicians of national reputation; spent three years under musical masters of Europe and has held her position here for twenty-five years in spite of many flattering offers elsewhere.

Competent teachers in all courses, efficient managers of all departments.

Dr. W. T. Lowery, President.

Mrs. W. T. Lowery, Hall Teacher.

Forty-ninth annual session opens September 14th, 1921.

We hope to give the best comforts, care and training in the history of the institution during next session. Send for catalog, or write for further information to

Miss Elizabeth Purser, Expression. She graduated in both literary and expression at Blue Mountain College, studied two years in Boston, one year in Chicago, spent one year in Europe and has had various other advantages. In spite of many flattering offers she has held her position in Blue Mountain College for a dozen years.

Prof. Booth Lowery, Expression and Body Building, Nation-wide Lyceum and Chautauqua Lecturer and widely known author, poet and humorist.

Miss Elizabeth Hudson, Art, graduate from Art Department of Blue Mountain College, three years study of art in Cincinnati Art Institute, Wanamaker Art Medalist, will begin her third year as head of the Art Department.

Miss Pearl Leavell, Home Economics graduate of the University of Mississippi, after a year of study and experience in Atlanta, will return in September as head of the Home Economics Department.

Miss Nancy Myers, Professor of French. She had freshman, sophomore and junior at Stetson, senior year and B. A. at Berea, has had three summer terms of graduate work at Columbia University and is spending three months this summer in France.

W. T. Lowery, B. A. and M. A., Mississippi College, H. D., Union University, graduate in S. B. T. Seminary in Greek, Hebrew, Homiletics, Systematic Theology, Biblical Introduction, Old Testament and New Testament, thirteen years president of Mississippi College, will teach Psychology and Ethics.

Mrs. M. L. Berry, Lady Principal.
Mrs. Booth Lowery, Librarian.

BLUE MOUNTAIN COLLEGE, Blue Mountain, Mississippi.

SOME NEW HOME WORKERS

B. D. Gray, Cor. Sec.

The work of the Home Mission Board has enlarged so greatly in the last year or two as to call for additional administrative work as well as a great increase in the number of our evangelists and missionaries.

Dr. O. E. Bryan.

We were greatly grieved over the death of Dr. S. Y. Jameson who was Superintendent of our Department of Enlistment.

The Board is peculiarly fortunate in securing the services of Dr. O. E. Bryan, Secretary of the State Board of Missions of Kentucky. Dr. Bryan has led the Kentucky forces in a great way. He has discretion, consecration, industry and fine initiative.

We sympathize with the Kentucky brethren in losing his leadership, but his present work will make it possible for him to continue helping in the enlistment and development of our Baptist forces in Kentucky as well as throughout the South.

Dr. Bryan comes to his new task with rich and successful experience in denominational work with a deep conviction that his call to this task is of God and that unlimited opportunities for usefulness are before him.

He is a brother well beloved, sweet spirited and is wise and resourceful and his accession to our administrative force means much for the advancement of our cause.

MISS EMMA LEACHMAN

Miss Leachman has been employed as city missionary for Louisville for nineteen years under the direction of the Baptist State Board of Missions of Kentucky. Since February 1904 she has been connected with the Woman's Missionary Training School of Louisville, and has made a great record for fidelity and efficiency.

The hundreds of young women who have attended the Training School are known to her personally and she is esteemed by them in the very highest measure.

We sympathize very much with the Training School in the loss that they sustain in the severance by Miss Leachman of her connection with the institution and we pray that the Training School administration may be led of the Lord in finding a successor worthy of Miss Leachman. This will be hard to do but we are a resourceful people and have much talent among our women as well as our men and doubtless one of the Lord's own choosing can be found to take her place.

Miss Leachman as Field Worker will serve among the Good Will Centers and in institutes and conferences, teaching mission study classes and in various ways presenting our Home Mission work. We count ourselves lucky indeed, to have the services of so gifted a worker as Miss Leachman.

DR. B. C. HENING

Dr. B. C. Henning has been elected by the Home Mission Board as Superintendent of the work among the Foreigners, Indians and Negroes. We are glad to announce his acceptance. He will enter upon his work

September 1, 1921.

Dr. Henning comes to his great task richly equipped by natural gifts training and experience. He comes directly from the pastorate of the First Baptist Church, Murfreesboro, Tennessee. Prior to that he was Associate Director with Dr. L. R. Scarborough in the 75 Million Campaign and won the universal esteem and admiration of our brethren wherever he went for his sanity, consecration and fine gifts. He had ten years of experience in the leadership of our Baptist educational work in Virginia in which he accomplished great things for the Baptist schools and colleges of the "Old Dominion."

The task to which Dr. Henning will address himself, the work among the Foreigners, Indians and Negroes, calls for the very qualifications so highly characteristic of Dr. Henning, sanity, consecration and constructive leadership. His selection for this great work has met with the heartiest approval of the brotherhood. He comes in the very prime of his experience and vigor and with a vision of its importance.

DR. E. D. CAMERON

Dr. E. D. Cameron of Oklahoma has been elected, as Field Worker by the Home Mission Board. His field will include our entire territory but his time will be given mostly to the field West of the Mississippi and particularly among the Indians. He will visit the Indians at their associations and other gatherings, as well as individuals and churches.

There is no man better known in Oklahoma than Dr. Cameron. He has been President of the Oklahoma Baptist Convention, Superintendent of Education for the State of Oklahoma, and has occupied a number of their leading pulpits. He knows the Indians thoroughly and will render a most efficient service to them.

Dr. Cameron's home and headquarters will for the present be Henryetta, Oklahoma.

We are devoutly thankful to God for the accession to our forces of these fine and capable brethren along with Miss Leachman. Their coming means much for the progress of our Home Mission work.

REV. JACOB GARTENHAUS

For quite a while the Home Mission Board of the Southern Baptist Convention has considered the question of work among the Jews.

Two difficulties stood in the way, the matter of expense and the securing of a reliable, capable worker for initiating the work.

The Board has secured the services of Rev. Jacob Gartenhaus, who began work in May 1921. Brother Gartenhaus is a graduate of Moody Bible Institute and the Southern Baptist Theological Seminary and comes to us with the strongest commendation of members of the Seminary faculty and of others who know him.

He is a young man of fine character and good culture, a sincere convert to Christianity, with an ardent zeal for the salvation of Israel, his kinsmen in the flesh.

His work is under the direction of the Corresponding Secretary of the Board and I commend him most heartily to our churches and pastors

who may wish him to speak on his work. His headquarters are 1004 Healey Building, Atlanta Georgia.

MEETINGS AT HOLLY SPRINGS, MARION COUNTY

This dear old church of which Bro. A. J. Linton, Clinton Miss., is pastor, held its annual revival meeting Aug. 6th to 12th.

Bro. J. B. Hemphill of Clinton Miss., did the preaching.

The pastor having to leave on Tuesday on the account of his health condition, but in spite of his absence, God gave us a glorious meeting. God's spirit moved, Christians were revived, and sinners were converted. 16 were added to the church, 14 for baptism and 2 by restoration.

We thank God for sending to us Bro. Hemphill, who is a God called, Spirit filled soul winner. His full mission is to make ready a people to receive the world's redeemer. His message is direct and pointed, denouncing sin in its blackest form and its deepest dye. God will continue to perfect that which is begun in him.

We had with us a young preacher of the Baptist Bible Institute, N. O. La. Mr. Cantwell who brought us a message on Tuesday afternoon, on the great subject, "Prepare to meet Thy God." Amos 4:12 Mr. Cantwell has returned to the Institute, where he will await the opening of school, Oct. 1st. All who desire better training for Christian leadership, will find the Baptist Bible Institute a fine training school.

At the close of the meeting, Bro. Hemphill was accompanied by several of his people to Morgantown where he was invited to preach to the Holiness people. The house was filled for the night service. There again we saw God's Spirit move, we can truthfully say that we have never heard a sermon so filled and thrilled with the Spirit's power as was Bro. Hemphill's message that night. The text was "Sowing and Reaping," Gal. 6:7-8. His text brought with it a message that shall linger in us so long as life shall last. We praise God's name for all the glory and blessings of the meeting and thank God again and again for sending to us this worthy servant of his. He is invited back with us next year.

Our pastor has been called to serve us another year.

God's blessings upon the Editor and the Baptist Record's readers.

L. Lowe

EVANGELIST E. D. SOLOMON

God is wonderfully blessing me in my evangelistic work. I have associated with me Mr. and Mrs. Stanley M. Armstrong as singers and workers. There are none better. Both are college graduates and he is a graduate of Moody Bible Institute and a post-graduate under Dr. D. B. Towner. They have been in some great meetings. Mrs. Armstrong does fine work with the children. We have dates in La., Texas and Miss., and are making dates for next year. We ask for an interest in the prayers of Christian people.

Yours for Service,

E. D. SOLOMON

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SOME MEETINGS

It was my happy privilege to labor together with the saints at Jayess Baptist church, Lawrence County, on the Second Sunday in July and week following. The folks were faithful to come through sunshine and rain, and the Lord was gracious to revive us again. The pastor, grother Chapman of Monticello, is doing a good work here and has the confidence of the people. It was in this community that the writer's earliest recollections called to mind those care-free days of boyhood. There were ten added to the church membership.

GALILEE

On the fifth Sunday and week following of July we were with Bro. L. H. Harper at Galilee, an old substantial country church near Rockport in Copiah County. The weather was fine (bright sunshiny and warm) and the Lord's people, and the others too, came in great crowds, especially at night. It being off Sunday, the churches all round us were in protracted services, but the Lord Jesus did not fail to pass through Galilee. The saints were much in prayer, and the pastor with his indefatigable energy and spiritual fervor in his leadership of the people contributed largely to the success of the meeting. A Baptist Young People's Union was organized the last day of the meeting. Nine were baptized and one came by letter.

J. L. Boyd.

ROLLING FORK

The work here has gone on most splendidly, although the church has been without a pastor for two years. During this time the phases of the work mostly emphasized have been the Sunday School and the W. M. U. They have steadily grown in interest, number and efficiency. Besides the work done of this character the church house has been put in splendid condition, the pastor's home which was given them by one of the members.

We have just closed our revival meeting here. There was nothing that happened that was very unusual unless it was the faithfulness of the members who stood by the pastor who conducted the meeting without extra help. We feel that we have been greatly strengthened spiritually as well as numerically. Thirteen came into the fellowship of the church. There are many indications of new life throughout all departments of the church, which we are making efforts to sustain and nourish by putting on a larger and better rounded program of training and service.

J. A. Barnhill.

CARRIERE

Owing to a misunderstanding the meeting started at Carriere one week earlier than advertised, with only three days notice. Dr. J. T. Christian did the preaching and Bro. Woods led the singing. Ten sermons were preached between Sundays, under very unfavorable conditions, with the following results: 28 professions of faith, 24 for baptism, 4 received by letter, with the interest increasing every service. How we wish they could have staid longer.

This was Dr. Christian's 12th meet-

ing in succession. He has 4 more on the alander.

REVIVAL AT CENTERVILLE

The revival at Centerville, Soso, R. F. D. 2, which proved to be the greatest in the history of the church, closed Sunday night, August 14th after running for a period of nine days.

In the first place, Brother D. W. Moulder, the worthy pastor, had done a great part in paving the way for a great meeting by his untiring services which he always gives where ever he goes. The church was organized six years ago under Bro. Moulder's direction in a school house with 8 charter members. Since the time of its organization, an excellent church has been erected, and the membership has increased to about 160. This man of God has done much toward establishing church interest and habits of Bible reading among the members as well as numerous other things.

The preaching was done by Bro. B. S. Hilburn and S. P. Powell. Every message was as a demonstration of the power of God and His spirit dominated by a passion for lost souls and a revival of Christian hearts. We have never heard greater nor more sincere preaching.

The Bible reading by the people of the community no doubt played a very important part in the success of the revival. There were more than 4,300 chapters reported read while the meeting was in progress.

Another great factor was that of prayer. The writer has never been amid a more earnest bunch of praying people as those were at Centerville.

Large numbers were always present for the two prayer services held each day one of which was held at the sunset hour, among the groves. The very presence of God was in evidence during every single service.

The song services were creditably conducted by Bro. C. S. Moulder whose heart is on fire with energy and interest in his work. His work among the children also deserves commendation.

The writer has attended many revivals of marked success, but this one brought more joy, demonstrated the power of prayer and of the Holy Spirit and in it more interest was manifested than in any ever before attended.

There were 30 accessions to the church, 22 of which were by baptism and 8 by letter.

TWO GOOD MEETINGS

It was my joy and pleasure to be with Rev. T. J. Smith, in one of his churches (Mt. Pisgah) for one week, from July 29th to Aug. 5th. The good Lord was with us in great power, there were eighteen additions; of this number fifteen united by faith. Bro. Smith is doing great work in this great old church which is located in Choctaw County.

From Monday Aug. 8th to the 14. I was with our dear Brother J. D. Rice, of Cascilla, Miss. This church is 16 miles out west of Grenada. Bro. Rice has served this church for over forty years. Hundreds have gone from this good field to make great members in other parts of the state.

Everybody loves Bro. Rice. God was with us in a great way, and

there were added to the church 21 new members, of this number nineteen united by faith, many of these were men and women of families. We are happy in trying to do His work.

We are having great crowds here and the work moves on in a nice way. May our Father bless the readers of the Record.

Yours for the work,

W. E. FARRR.

RESOLUTIONS ON MR. CARTER

WHEREAS: Brother Wm. Carter was a faithful member and active Deacon of Liberty Baptist Church near Noxapoter, and in the fullness of time it pleased God to call him to his reward May 1921,

Therefore, be it resolved,

First, that in the going away of

Bro. Carter this church feels severely its loss in that his counsels were wise, his devotion to the cause of Christ being always outstanding.

Second, that we bow in humble submission to the Master's will, and profit by his example of Godliness and strive to follow him as he followed Christ.

Third, that we express to the family our sympathy in their bereavement and join them in sharing their loss as far as possible.

Fourth, that we record these resolutions on the minutes of Liberty Church. That a copy be given the family. Another sent to the Winston County Journal, and one to the Baptist Record for publications.

MRS. WM. J. WEBB

L. R. SNOW

OREN HOPKINS

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E. Y. MULLINS, President

MEETINGS OF ASSOCIATIONS

Date	Association and Place of Meeting
Sept. 6	Lafayette County—Clear Creek, 10 miles west of Oxford. Lebanon—Oral on M. C. R. R. Lee County—Uclatubba, 3 1-2 miles northwest Saltillo. Pontotoc County—Zion, 8 miles south Pontotoc. Prentiss County—Osborne Creek, 4 miles west of Booneville.
Sept. 7	Columbus—Maben, on G. M. and N. and Southern R. R. Grenada County—Pleasant Grove, 18 miles east of Grenada. Tippah—Lone Oak, 6 miles north Potts Camp.
Sept. 8	Alcorn County—Tishomingo Chapel, 10 miles west of Corinth. Monroe County—Becker, on Frisco, 4 miles from Amory. Yalobusha County—Coffeeville on R. R.
Sept. 9	Marion County—East Columbia, 3 miles East Columbia.
Sept. 13	Judson—Tombigbee, 3 miles east of Mantachie. Calhoun—Meridian Church, 8 miles northwest of Vardaman.
Sept. 13	Panola County—Como, on I. C. R. R. Deer Creek—Arcola, Y. and M. V. R. R. Tishomingo—Iuka on R. R. Union County—Enterprise, 9 miles southwest New Albany.
Sept. 14	Marshall County—Carey's Chapel, 15 miles north Holly Springs. Newton County—Mt. Pleasant.
Sept. 15	Chickasaw County—Friendship, 6 miles northwest Houston. Gulf Coast—First Church, Biloxi.
Sept. 17	Mt. Pisgah—Sulphur Springs, 12 miles north Lake.
Oct. 20	Sunflower—Rome on R. R.
Sept. 21	Lauderdale County—Daleville, 18 miles northeast Meridian.
Sept. 22	Bay Springs—New Home, 5 miles west Stringer on R. R. Delta—Greenwood.
Sept. 23	Jefferson Davis County—Antioch, 6 miles east Prentiss.
Sept. 24	Red Creek, 7 miles west Wiggins.
Sept. 27	Jones County—Mt. Oral, 2 miles east Laurel.
Sept. 28	George County—Shady Grove, 6 miles southwest Lucedale. Pearl River County—Bethel, 18 miles west Poplarville. Pike County—Magnolia. Scott County—Hopewell, 6 miles south Forest.
Sept. 28	Zion—Bethany (Slate Springs) 10 miles south Calhoun City.
Sept. 29	Choctaw County—Akerman, on R. R. Franklin County—Meadville, on M. C. R. R. Perry County—Buck Creek, 7 miles west Richton. Yazoo County—Bethel (Black Jack).
Sept. 30	Lawrence County—New Hope, 7 miles southwest Monticello. Walthall County—New Zion, 5 miles east Tylertown.
Oct. 1	Liberty—Buckatunna, 20 miles southeast Meridian. Oktibbeha—Fellowship, 12 miles north Meridian.
Oct. 4	Carroll County—Carrollton, on R. R. Louisville—Good Hope, 18 miles southeast Louisville. Madison County—Flora on R. R. Simpson County—D'Lo, on R. R.
Oct. 5	Rankin County—Richland, 1 mile east Plains on R. R. Riverside—Lyon, on R. R. Webster County—Mt. Vernon 5 miles north Stewart.
Oct. 6	Covington County—Seminary, on G. and S. I. R. R. Hinds County—First church Jackson.
Oct. 7	Tallahatchie County—Ascolmore, 7 miles south Charleston.
Oct. 7	Leake County—Mt. Zion, 5 miles North Sebastopol. Mississippi—Mt. Vernon, 6 miles south Robinson. Union—Elmo, 8 miles east Harrison.
Oct. 8	Pearl Valley—Oak Grove, 8 miles west Burnside.
Oct. 11	Copiah County—Harmony, 6 miles west Crystal Springs. Holmes County—Ebenezer, 10 miles west Pickens.
Oct. 12	Coldwater—Eudora, 10 miles west Hernando. Smith County—Rallegh, 14 miles north Mize.
Oct. 14	Choctaw—Salem, 16 miles west Shuqualak. Kosciusko—Harmony, 6 miles east Ethel. Lincoln County—Macedonia, 3 miles west Brookhaven. Neshoba County—Sprink Creek, 7 miles northeast Philadelphia. New Choctaw—Mt. Zion, Leake County, 24 miles north Canton. Tate County—Hickory Grove, 7 miles east Coldwater.
Oct. 15	Greene County—Washington, on Log R. R.
Oct. 18	Montgomery County—Bethsaida, 11 miles southeast Kilmichael. Tombigbee—Fulton, 19 miles east Tupelo.
Oct. 20	Wayne County—Clara, 10 miles from Waynesboro.
Oct. 21	Kemper County—Antioch, 6 miles west Scooba on M. & O. R. R.
Oct. 21	Clarke County—Pachuta on N. O. & N. E. Railroad.

Note—Please look over above schedule carefully, and report any corrections to N. T. Tull, Jackson, Miss.

WAYNESBORO, MISS.

The meeting began at Waynesboro, Sunday Aug. 7th. The pastor did the preaching until Tuesday, when Bro. H. H. Webb of Poplarville came. There were six additions the first day and a total of thirty-five in the ten days. Twelve the last day of the meeting, which indicates that we closed at high tide. There were twenty-one for baptism and fourteen by letter. This is the second year we have had Bro. Webb with us here. Last year we had twenty-four additions, fourteen for baptism. There have been eleven baptized between the two meetings. Out of the thirty-five the pastor had had personal touch with twenty-five. Our people think very highly of Bro. Webb and enjoyed his stay with us.

There have been sixty-five additions to the church in the sixteen months of the stay of the present pastor. The possibilities for Baptists are great. We have now a membership in the town of one hundred and thirty. The rest of the membership is in the country and many live at a distance that makes their attendance almost impossible. There is in the town two hundred and twenty-two of Baptist belief. Few of this number who are not members of our church are professors. We have as our Watch word, "Every One Win One."

Sincerely,

Edmund H. Garrett.

MEETING FOREST, LOUISIANA

I have just returned from Forest, Louisiana, where the pastor and 95 per cent of the people are Mississippians. I preached for nine days and the Lord gave us one of the greatest revivals I have held this year. We had 129 additions to the church, most of them by baptism. There were perhaps 50 backslidden church members who came back to the Lord and were made happy. Some old differences of long standing, among some of the brethren, were settled gloriously at the altar in the Lord's house, and great stalwart men wept upon each other's necks and forgave old troubles and pledged to be helpful and forgiving for the future. There were about 25 of the very best young people who laid their lives upon the altar of God to be used of Him in whatever way He should direct. The church goes to full time. Bro. W. A. Stewart of Pittsburg, Texas led the singing in a glorious fashion. We were given a unanimous invitation to return next August and have already accepted.

I go Monday to County Line church near Crystal Springs, Mississippi, to assist pastor R. W. Bryant in a revival. Hope to see you on this trip.

You are certainly giving us one of the best papers in all the land. God bless you.

Fraternally,

Chas. A. Loveless.

Shreveport La. Aug. 20, 1921.

Spring Hill, Franklin County

The annual protracted meeting of Spring Hill Baptist Church began Aug. 14th and closed Aug. 18th.

According to our members and others this has been one of the most effective revivals the church has known.

The preaching was done by Rev. W.

A. Green of Meadville.

His heart was in the work and he brought to us wonderful messages of our Savior.

All that know him, know that the church and town were blessed by his services.

The results of the meeting were 7 for baptism and 1 by letter.

The church showed their appreciation of the service rendered by the visiting preacher with a good offering and to our pastor with a good pounding for his pantry.

May the blessings of God rest upon these two men is our prayer.

Lois Mosher.

BETHELHEM REVIVAL MEETING

We have just closed a great revival at Bethlehem. There were 23 additions to the church, 16 by baptism, 1 restored, 1 under watch-care of the church and 5 by letter. The church set new resolutions. They organized a W. M. U. Got 7 subscriptions to the Baptist Record 3 gave their lives to the Lord's service to do what the Lord wanted them to do.

Mr. D. W. Dukes, a junior of Mississippi college led the singing. Our visitors said it was the best singing they ever heard. I can recommend Mr. Dukes as one of the best choir leaders I have ever known and can truthfully say that no place will make a mistake by securing him. The church made Mr. Dukes and me feel good by the great contribution they gave us. I did my own preaching and the church called me for another year, happy people, happy pastor. Pray for us.

Yours,

C. C. Moulder.

SEBASTOPOL

The meeting at Sardis Church at Sebastopol began the 1st Sunday and closed the following Saturday. Bro. Owen Williams did the preaching.

Almost every service was a mountain top experience. There were thirty six additions to the church, twenty-seven by baptism.

The church has been holding regular prayer meetings, asking God to give us a great revival and he has graciously answered our prayers.

The Baptists of Sebastopol believe in work as well as prayer, and much personal work was done by them during the meeting.

Bro. Williams is a gospel preacher, and the Lord was with him. It was a joy to work with him.

Rev. F. D. Bachman of Mer Rouge, La., will be open for work after Sept. 30th. Bro. Bachman is a married man, 30 years of age; has been ordained ten years; has had three years experience as pastor; served as chaplain in the army. He desires full-time work. Prefers one full-time church, but will consider co-operative churches that will furnish full-time together.

References: Pres. B. H. DeMent, Baptist Bible Institute, New Orleans, La.; and Rev. L. E. Hall, Hattiesburg, Miss.; Rev. S. W. Sproles, Rayville, La.

Address: Rev. F. D. Bachman, Mer Rouge, La.

A TEXAS BAPTISMAL TRAIN

We have just closed one of the most interesting revivals near Livingston, Texas, that it has ever been my privilege to help in. The little church, consisting of twenty-seven members, about fifteen resident members, is situated in a log camp four miles from Livingston, and the place has been sadly neglected. The good pastor, who is also a working man at the camp, has two other little churches and though he has labored faithfully, there were scores of unsaved people all around, many having grown grey with the years. The pastor, Brother Campbell, and I began the revival three weeks ago. Owing to the majority of the men having to be at work all day, we held evening services only, after the first week, except on Sundays when we had dinner on the ground with three services.

The music was under the direction of two of our talented young ladies of Livingston Baptist Church and nobly they did their part, contributing much to the success of the meeting. Services were held under a brush arbor as the little school house would not hold the crowds and they have no church building.

We had been praying for the success of this meeting for weeks and the Lord was with us from the beginning. The first several services were directed mainly to the Christians that we might remove any and all hindrances from the way of the unsaved. When finally the invitation to accept Christ was given many responded, and there was scarcely a service thereafter that someone was not saved. Among the many who came was one stalwart young ex-service man, who told me that some years previously, at this same place he had been guilty of breaking up services while desperately drunk, and was heavily fined. His surrender to the Lord was very touching and caused much rejoicing.

On Sunday, August fourteenth we had the baptizing in a creek near Livingston, there being no suitable place near the camp. The foreman of the camp, whose wife and four children surrendered to Christ, ran a special "baptismal train" of five cars from the camp to the creek where one of the largest crowds I ever saw at a baptizing, was gathered to witness the scene. There were forty-nine buried with Christ in baptism, over forty being grown people. Seven others yet await baptism. There were thirteen additions otherwise, making sixty-nine in all. The revival closed Sunday night with an old-fashioned fellowshiping of all these new members, which was a sight to make one's heart rejoice. We thank God for His wonderful power in saving lost men and women.

Sunday morning the little church met in conference and called the pastor for half instead of fourth time. They also organized a Sunday School. It is their earnest desire that soon they may have a nice house in which to worship. We are praying toward that end.

Yours in His service
L. S. Cole,
Livingston, Texas.

EAST MISSISSIPPI DEPARTMENT

Notes and comments
R. L. Breland

Rev. B. E. Phillips, of New Hebron, is doing some splendid preaching in the meeting at Fellowship, Choctaw County, at this writing. There have been a number of additions up to the present.

Rev. H. T. McLaurin assisted Pastor J. L. Smith in a meeting at Clear Springs in Choctaw County last week. Results have not reached us.

There were 36 additions, 27 by baptism, to the church at Sebastopol, Scott County, during the meeting recently. Rev. Owen Williams assisted Pastor R. D. Pearson in the meeting.

Rev. Monroe May assisted Pastor E. A. Breland at Enon, Neshoba County, in his meeting beginning the second Sunday. He assisted there last year and a great meeting resulted.

Rev. R. W. Langham, Pastor of the First Baptist Church at Mobile, Ala., assisted in two meetings in these parts this summer. At Little Rock, where Rev. J. E. Breland is Pastor, and at Greenland Church, where Rev. W. L. Collins is the pastor, Bro. Langham was reared near Union and his father, Deacon M. W. Langham, still lives there.

It is reported that it is the purpose of the members of Ebenezer church, Neshoba County, to dissolve the church. This was the first Baptist church to be organized in east Mississippi according to Rev. N. L. Clarke. It is sad to see this old landmark go. Something ought to be done to preserve it.

BRUSHY FORK

On the second Sunday in July we began our meeting at Brushy Fork in Copiah County. Here upon request of the church I did the preaching; the church greatly revived, received four for baptism, and one other last Sunday. Third Sunday in July it was the great joy of my life to begin a meeting at Strong River in Simpson. Here I was born and born again of the Spirit, reared, married and lived for several years. Unfortunately Brother J. E. Sullivan, the pastor, was unable to be present, due to an operation for appendicitis. However, the Lord gave us large crowds, a gracious revival and added six to His Kingdom for baptism; closed Friday.

On the fourth Sunday in July our revival began with Robinwood church, Lawrence County, where Brother Stewart from Mississippi College assisted. Brother Stewart preached the true gospel in a simple, plain, yet very forcible way, so that the church was built up in the apostles faith and Christian activity; and five were received for baptism and eight other professions. The church and community were greatly pleased with Brother Stewart's services; meeting closing Friday.

On the fifth Sunday we began our revival at New Shiloh, Carroll County, the pastor doing the preaching. We had large crowds here as elsewhere and the Lord gave us a great revival spirit early in the meeting. We had some real good personal workers and

as of old "when Israel travelled sons and daughters were born in the kingdom". The Lord added fifty-five to the church, forty-seven for baptism, eight by letter and one other profession. Closing Friday night.

This revival spirit was carried by a number of us on the first Sunday in August over to Centerville church, Carroll County, where Rev. W. P. Brown is the consecrated and faithful pastor which continues until Friday night closing with the church greatly strengthened and thirteen added to the church by baptism.

I have received one hundred and fifteen for membership and professions; sixteen of this number being fathers and mothers. To the Lord be all the praise, honor and glory.

Yours for work of Christ's Kingdom,
D. W. Bishop.

SOME MISSIONARY WORK

The writer was invited to preach at Patterson school, about three miles from Weathersby in Simpson County, last April. He accepted the invitation, but not having an open Sunday he was obliged to drop in on Saturday before the fourth Sunday in April and preach. After services he organized a Sunday School with 25 members including teachers and officers, which grew within a month to 65.

In June he held a 7 days revival meeting there resulting in a general awakening of the people. Nineteen members were received into the neighboring church, Macedonia, 15 for baptism and four by letter. At the close of the meeting the revival had just begun. The Spirit is at work there now in His mighty power.

The writer dropped in on a Satur-

day, August 13th, right in the midst of a 10 days singing school, being taught by Brother Estus Walker, and preached twice to over 200 people who appreciated both messages. After the preaching services the preacher organized a Ladies' Prayer Meeting and arranged for the organization of a B. Y. P. U. at his next regular appointment.

Brethren, these people have been neglected; there are some good people attending services at that place regularly now who had not heard a gospel sermon in 20 years. They want the gospel and are ready and willing to receive it.

Brethren, the Lord has not called us all to foreign field, let us look after the home land more closely.

These people are so anxious for the gospel until they are offering more than a great many of well organized churches in Mississippi are paying their pastor annually. No doubt but there are other communities in the same condition. God help us to look after those places, not for the money but for the salvation of souls.

A. J. Linton.

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Pastor R. A. Eddleman of Tutwiler has accepted the call of the church at Lonoke, Ark., and will begin work there Sept. 1st. We wish for him and them the largest measure of blessing.

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L. I. MILLS, Secretary, Petersburg, Tenn.

DURANT REVIVAL MEETING

The greatest revival meeting, perhaps, in the history of the Durant Baptist church, Durant Miss., has just closed. Rev. R. C. Powell, pastor of the First Baptist Church, Gainesville, Texas, did the preaching. Mr. W. J. Lites, graduate of the Baptist Bible Institute, New Orleans La., conducted the music and had charge of the personal work. Bro. Powell, who is better known as 'Bob' in Mississippi, being a native of Covington County, is a genuine, whole-souled, safe and powerful preacher of the Gospel of our Lord. His studies in the Book of Ephesians in the morning services were a distinct blessing to each one that attended. In the evening service, he undertook to do only two things—fight sin and exalt Christ.

Bro. Lites soon endeared himself to all. His earnestness in soul-winning, his singing with conviction and power, his Sunshine Chorus work—each was a distinct blessing to the community and church. Both of these men were greatly used and blessed of the Lord in their service here. Durant shall not soon forget their labors of love in her midst.

The meeting began Sunday July 31st, with Powell coming to us on Aug. the 2nd, and closed on the night of August the 14th. A finer church going spirit was never known in Durant. Both morning and evening services were attended by large crowds. A large Chorus Choir of nearly 50 voices, two pianos and two two wind instruments making plenty of appropriate and soul-stirring gospel music. Nothing trashy and light. It was all on a very high plane. The invitation was simple and clear at each service and was responded to by 21 by letter and 38 by baptism, making a total of 59 for the meeting and 75 since the first of January. The baptismal service was conducted by the pastor Sunday evening Aug. 14, followed by a church fellowship service which was the biggest of its kind in the history of the church.

Without a doubt the victory was won Wednesday August the 10th, after a deadlock on Monday night before. Wednesday was set apart as a day of fasting and prayer. The day was begun with a sun-rise prayer-meeting, which lasted about 2 hours. The regular morning service began at 10 o'clock, and was followed by a church meeting from 11 o'clock until nearly 2 o'clock. Then again a workers prayer meeting at 7:15 p. m. From the early prayer meeting on throughout the meeting the atmosphere was changed. The climax was reached in a great service Friday night when 14 confessed Christ and applied for baptism.

The spirit of giving was better than ever before. The appeal was made strictly on the voluntary basis, through the use of envelope. \$405.10 was raised for the workers and about \$30.00 for the incidental expenses. The people responded gladly and generously with a great free-will offering.

There is a fine spirit in the church. Greater loyalty was never shown by any church to the pastor. Everybody is happy and looking forward to even greater things. Jer. 33:3;

Psa., 62:11; Zech. 4:6. We thank God for the Revival and for the inspiration. From God came the blessings. To Him be the glory!

Sincerely,
S. G. POSEY

REV. M. F. ROBERTS

For some months we have been in sore need of a pastor for the Balboa Heights Church, Canal Zone. It is an important position, affording opportunity for preaching the gospel not only in the Canal Zone but to thousands of people as they come and go from all parts of the earth thru the Canal, as many stop for a season in the Canal Zone.

We have been fortunate in securing Rev. M. F. Roberts, of Georgia, graduate of Mercer University, Crozier and had a course at John Hopkins University. Brother Roberts leaves for Panama October first. He enters upon that work with a due sense of its importance and with the conviction that he is following the divine guidance in accepting the call of the Home Mission Board to that field.

Balboa Heights Church is well organized, has a Woman's Missionary Union, B. Y. P. U. and Sunday School. Hon. Wm Jennings Price, American Minister to Panama, teaches the Men's Bible Class, and other excellent people constitute the membership. We are confidently expecting that in a few years the church will become self-supporting. Let us remember Brother Roberts in our prayers as he goes to that field.

SECOND CHURCH, BILOXI

We have just closed a ten day meeting at the 2nd Baptist church of Biloxi and I must say that the meeting was the greatest meeting I ever attended in my life. The church was completely revived and the entire community interested. The largest crowds attended that have ever attended a meeting here. We received 21 members, 13 by baptism and 8 by letter etc. Rev. G. I. Griffin, Pastor Evangelist of Daphne Ala., did the preaching. I never saw or heard a more fearless and forceful preacher in all my life. He fights sin in every place, high and low. His sermons were the pure gospel and he delivers them without fear or favor of man. They carry with them power that cannot be denied. If any church needs the help of a man to revive their church there is no man in the Southern Baptist Convention who would beat him. Every one loves Bro. Griffin and by a great vote invited him to come back in November and be with us again.

Our church had drawn out from the Convention Board and had gone into the Red Creek Association and through Bro. Griffin's advice and help we went back to the Board and I feel that we will do something from now on for the Master.

We gave Bro. Griffin a nice offering.

Pray for us that God will use us to His glory.

Your Bro. in Christ,
J. S. ELLZEY, Supt.

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"A NOBLE MISSISSIPPIAN"

I have been studying the subject of tithing and from a scriptural standpoint as I see it every member of a Missionary Baptist church ought to tithe, I have read the tract, "How to tithe and why," by a Layman and it is the best I have ever read. I heard Rev. Ben Cox's sermon on "Stewardship Of Money," and he gave thirty reasons why Christians should tithe and it was simply grand. I have been tithing two years and I am going to as long as I have a penny too. I am going to tell you Baptists of Miss. what a noble Baptist woman we have in the Second Baptist Church that came from Mississippi.

One month before the Southern Baptist Convention at Chattanooga she went to her pastor, Rev. W. M. Cooksey, and asked him, "Are you going to the Convention?" and he said, "No" and she asked "why?" He said, "I just have not got the money." She said, "I am a tither and I have the money in the bank, I can't go but I can send you. So get ready and I will pay all your expenses."

The time came she wrote out the The post-graduate with the gold seal, one B. Y. P. U. with two gold seals of the Systematic Bible Readers Course and the B. Y. P. U. manual diploma. In all this makes seventeen books she has completed. There check to pay all his expenses there and back and then gave Twenty five dollars on the Pastor's salary as a result from tithing from her nine months work as a teacher. Her name is Miss Daisy Miles. She is one of the teachers of Jones School of South Hot Springs and teaches in the largest City Ward School in the city where 878 children go to school.

She has taught the B. Y. P. U. manual in the Second Baptist Church and 14 have received their Diplomas. She is teaching the W. M. U. manual now. She has five religious Diplomas and three Literary, one from Miss. and two from Arkansas.

She holds more Diplomas and Seals for religious study done than any person I have ever seen.

She has the Convention Normal Course with the Blue and Red seals. is only two more Diplomas for her to get.

She is one good trained worker and can see more missionary work to be done, than she can do.

She goes in the dark corners and carries messages of cheer and the Gospel. She uses God's word for her guide. And as for her praying, I have never heard such prayers as she prays. I must tell you of a few of her sentences of prayer. 'O, God help me to know thine own will and do it. O, God, let thine own ideal righteousness reign and rule in my heart and life where ever I may be. Oh Lord, help me so to teach that one of these of mine may be constrained to be one of those who go into all the world. Oh, Father bless my enemies and crown them with success wherever they may be. Bless those who persecute me, and misrepresent me. Father forgive them for they know not what they do.'

I wrote this just to tell you Baptists of Mississippi how happy we

are to have such a noble woman in our church. I pray God's richest blessings on every one who reads this. "Go thou and do likewise." She is a little woman with little faith and worships a great God.

MARY V. MILLER

CRIME WAVE

I was a telegraph operator and was stationed at Shubuta, Miss., the last year of the Civil War and for six months after the close of the war. An operator knows many things that an outsider never dreams existed. Crime follows all wars, and the licensing for revenue of the making and sale of liquor and beer was the father of the crime wave that passed over our country at that time.

The state, county, and municipal governments licensed the saloons, the proprietors of same furnished free lunches, decorated the walls with semi-nude pictures, had rooms for gambling and the lustful of both sexes to meet in. They manufactured drunkards and criminals, bribed the officers, subsidized the press, and controlled the politics of the nation. Then New York with the 100,000 bums and wet votes that they could control, elected whoever they wanted for President of the United States. A liquor man was for the candidate that was the friendliest to his traffic and had the least regard for the oath of office under which he was to serve. They kept taxes at the minimum and if there were not saloon men and gamblers in state, county, and municipal governments, these composing same were under the control of the liquor interest or they would not have been elected. They boycotted any business man or politician that was against the traffic, and if necessary would do him personal and bodily harm and even murder those that opposed them. They used bribery in every way; if a preacher would accept a trip they would foot the expenses of same; if the negroes were building a church they would furnish them windows to put in the church; they paid fancy prices for advertisements in the newspapers so that space to prohibitionist was prohibited and the papers would run editorials furnished by the liquor bureau championing the liquor interest. It was the biggest trust ever formed. They supplied high priced attorneys and lobbyists to look after their interests in every capitol and if a legislator or congressman was elected and had a mortgage on his property, it was paid and the canceled paper laid on his desk, he being acquainted with the fact that "his friends the liquor men looked after his needs."

The metropolitan press ridiculed prohibition, encouraging juries to acquit violators and in every way protect liquor. There were 2000 United States pri-

villege licenses held by liquor men in Memphis with no state county or municipal license. The officers seemed blind to their operations and now there are more crimes committed in Memphis than in Paris and New York combined. Last year there were 65,000 girls lost to the world; and fashions of the under world being imitated by present day society, the modern dances, and the automobiles are responsible largely for this.

The ex-liquor men and sympathizers are the anarchist violators of the liquor laws. When prohibition came the saloon-keepers remarked that running blind tigers had not gone anywhere

—W. H. POTTON.

PINE GROVE

Pine Grove Church,
Jones Co. Association.

Be it resolved that we, as a church express our heartfelt thanks and praises to Almighty God for the great manifestation of his love, power and saying grace among us during our meeting and can truly say with the psalmist of old, "Bless the Lord, O my soul! and all that is within me bless his holy name." We are so grateful for the ones, 43 for baptism and 7 by letter, who have taken Christ as their Saviour and that we have all been drawn closer to Him. Our faith has been strengthened as we have seen the answer to our prayers in each day's service.

Second, that we extend to Bro. Lipsey who has labored so faithfully with this people, our undying love and appreciation for the great work he has done. His sermons were each an inspiration in itself and we know that he had the power of the spirit as his helper, for truly it was good to be in each service. We have never experienced a meeting where the spirit was more manifest as we had conversions at every service beginning on Saturday with two additions, and a crowd of people at every service day and night.

Thrd, that we also give words of thanks and expressions of love to our pastor, Bro. W. W. Allred for his work among us before and during our meeting. We feel that the success of the meeting was due largely to his personal work among us and his continual carrying of the lost to a tarone of grace that God would send his blessings upon them and lead them to a knowledge of Him.

Fourth, that we ask Bro. Lipsey to be with us again in our meeting next year as his presence, both in the pulpit and in our homes has been such a blessing and his words of instruction and admonition have been such a strength and help to us that we feel lifted to a higher plane of living and that we can do more than ever for our Master in his kingdom work.

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 - 3 Twenty-six Bible Institutes have been held, 26 fourth time pastors attended the Baptist Bible Institute, and 175 pastors attended the School of Evangelism at Clinton.
 - 4 Evangelistic campaign reports to date: 5027 professions of faith, 4486 baptisms, 1694 by letter, 63 restored, 21 volunteers for the ministry, 218 for mission work, 67 enrolled for denominational schools, 286 subscriptions for Baptist Record, 759 meetings yet to be heard from.
 - 5 Sunday School reports since July 1, 1920: Delivered 1921 teacher's Diplomas; 250 Red Seals; 146 Blue Seals; 21 post graduate diplomas; and 10 Gold Seals; Mississippi led every state in the South in Diplomas during July of this year. B. Y. P. U. reports for the year show that 1000 have attended institutes; there are about 500 unions as against 250 a year ago; and 20 unions are 100 per cent in giving.
 - 7 There are 99 new missionary societies, 178 new auxiliaries; 955 mission study certificates have been given out and 444 auxiliary certificates; and W. M. U. gifts (exclusive of 75 million campaign gifts) total \$57,948.57.
- These are some of the proceeds of investments of state mission funds.
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R. B. GUNTER, Cor. Sec.

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